

# UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

VOL. VIII.

CHICAGO, JANUARY 1, 1882.

No. 9.

## CONTENTS.

### EDITORIALS.

Notes.	413
What Can We Do?	414

### CONTRIBUTED ARTICLES.

A Christmas-tide Greeting.—BROOKE HERFORD.	415
Cyrus W. Christy.	415
An Album Speaks.	416
The Farmer's Conscience.—WILLIAM WARD.	416
The Unity Church—The Basis of Fellowship.—J. C. LEARNED.	417
Supplementary Note.	419

### NOTES FROM THE FIELD.

420

### CONFERENCES.

Meeting of the Executive Committee of the W. Unit. Conf.	423
Meeting of the Executive Committee of the Women's W. Unit. Conf.	423

### THE STUDY TABLE.

Literary Notes; The Story of Chief Joseph; Helps to Devout Living; A Study of the Pentateuch; The Portrait of a Lady.	42
---	----

### THE UNITY CLUB.

Outlines for Study of Lowell's Poems.	426
---------------------------------------	-----

### THE EXCHANGE TABLE.

429

### ANNOUNCEMENTS.

429

### ADVERTISEMENTS.

430

Entered at the Post Office at Chicago as second-class matter.

## NOTES.

❖1882.❖

We bid our readers New Year's greeting in the happy phrase of Shakespeare :

God's benison go with you, and with those  
That would make good of bad, and friends of foes!

Sweet the fellowship of the past,  
No year was richer than the last;  
But the New Year we gladly hail.  
The tears and joys of her unwrit tale,  
When added to the rest, will be  
Another bead of memory.  
Thus year by year for us is formed  
The necklace of Eternity.

The *Kindergarten Messenger*, for 1882, is to contain a series of articles on Child-life, by Miss Elizabeth P. Peabody. Another reason why every mother and teacher should receive the visits of this friend of the new education.

We hope that the ministers who form the UNITY band feel, at the beginning of this new year, concerning their best sermon, as Gail Hamilton does concerning her best book. Writing to the *Literary World*, she says, "I think my very best book is the one I am going to write."

The Salvation Army is about to possess itself with barracks, located in London, that are to cost £20,000. This martial type of Christianity may be sadly deficient in the graces and the intelligence that go with the nobler life, but it is prosperous. Alas for those who take statistical tables as tests of truth!

The *Independent* is responsible for the figures that tell us that out of 14,216 children committed to the sixty-seven reform schools in the United States, but 1,752 are known to be of foreign birth, while 7,029 are American born. According to this, all the filth of American society does not come across the seas.

The *Disciple*, published at Belfast, commenting upon the great crowds that yield an easy harvest to the labors of Moody and Sankey in England and Scotland, says that "their system supplies rather too close a modern parallel to that of the mediæval missionaries in Russia, who baptised heathens in the Volga by the ten thousand at once."

"One soul eternally damned dethrones God and makes all heaven a hell of loneliness and grief." This sentence so tersely states the central faith of UNITY that we take it out of its proper setting in another column of this paper, believing that most of our readers will be glad to read the entire paper, if for no other reason than to discover the author thereof.

The *Literary World* is evidently better posted in literature than in theology. It informs us that "Dr. Stebbins is an abler man than Prof. Robertson Smith," and also innocently speaks of the Doctor as "An American professor in a Unitarian theological school." Both these statements were doubtless literally true about a quarter of a century ago, about which time the Doctor vacated the professorial chair.

We have never been reconciled to that perfection (?) of our public school system that has done away with the heroic practice of "ye olden times," known as "speaking pieces." We are glad to find that Matthew Arnold has recently borne testimony to the value of this exercise. He declares that the memorizing and reciting of poetry in elementary schools suggests high and noble principles of action, and inspires the emotion so helpful



in making principles operative. He wishes to see this poetical exercise made a part of the regular work of schools.

Now that Mrs. Martha P. Lowe has written the story of "Chief Joseph," she must not expect literary renown in the far West. When at Denver, recently, we were informed by the booksellers that upon the appearance of H. H.'s "Century of Dishonor" the sale of her other works practically ceased, while up to that time her works were very popular in that market. This indicates, perhaps, that the Indian must need be studied at long range in order that justice and honor be fully recognized.

The *Unitarian Herald*, of December 9, in an article entitled, "The Need of the Age," prints the larger part of the articles of Miss Brown and R. L. Herbert on the "Home-Altar," published in *UNITY* some weeks ago, in which the editor remarks:

We are in danger of running into sensationalism and laxity on the one hand, and, in the interregnum, into cold indifference on the other. We want a new inspiration that shall exercise a salutary and enduring influence upon the Home Life, and carry our children into the duties of social intercourse, virtuous, pure, spiritual, and truly devotional.

It is a hopeful sign when an American "D.D." devotes himself to the study of the habits of ants, as Henry C. McCook, D.D., has done, giving a work upon the "Honey Ants of the Garden of the Gods, and the Occident Ant of Colorado," which the *Literary World* pronounces worthy a place alongside Darwin's book on "Worms." We are not sure but what the sure foundation of the coming theology is to be found in the homes of these most populous tribes of Colorado.

A kindergarten is about to be attached to the primary department of the public school at Kenosha, Wis. Heretofore we believe that this has been thought of only as a possible luxury in metropolitan cities, but there are many reasons why these schools are more necessary, as well as more feasible, in our smaller towns, and even in our country schools. There are no children so much in need of that training of eye, finger and heart, which Froebel designed, as the little boys and girls who grow up in farm houses and receive their schooling at country cross-roads.

The *Commonwealth*, of last week, after quoting *UNITY*'s note concerning Gannett's "Year of Miracle," and the part the little book is to perform in the shingling of the new Unity church of St. Paul, adds that "Boston, for the author's sake, as his native place, should make large investments in such weather-protecting." We fear Boston, like Chicago, has been thwarted in this building ambition by the timidity of author and

publisher in issuing so small an edition that it was exhausted long before the holiday trade was satisfied. We are informed that the Colegrove Book Company might have disposed of a hundred and fifty copies more before Christmas if the publisher could have supplied them. We hope that a new and more courageous edition will be soon in the market. Evidently Job did not have such a book as the "Year of Miracle" in mind when he said: "Oh that mine enemy might write a book."

Mr. Darwin's last book, on "The Formation of Vegetable Mold Through the Action of Worms," is a fine vindication of the religiousness both of science and scientists. In proof of the former, we give the words of the *Spectator*:

"Mr. Darwin, at least, clearly regards the boring of the earth-worm as finding its explanation in the course of millions of years, rather than in the immediate advantage of the creature which undertakes these beneficent feats of disinterested skill."

In testimony of the latter assertion, we quote the *Unitarian Herald*:

"Quietly and patiently Mr. Darwin holds on his way, choosing the lowly things of God to teach men an unerring lesson."

### "WHAT CAN WE DO?"

A circular just issued by the Woman's Western Unitarian Conference for the guidance and instruction of those women who are anxious to organize in the interest of religious culture, answers the above question as follows:

1. YOU CAN HOLD PARLOR MEETINGS for the purpose of systematic study, either of a literary or a religious character. If you would know what has been done in this direction, write to Miss Sarah A. Brown, of Lawrence, Kansas; Mrs. Celia P. Woolley, Channing Club Room, 40 Madison street, Chicago, and send for *Unity Leaflet No. 2*, at the latter address.
2. YOU CAN START A SUNDAY SCHOOL.—Gather your own children if no more, in your own parlor, if you have no more convenient place. If you have no one competent or courageous enough to act as superintendent, then several of you take it in rotation, thus sharing the labor and profiting by each other's experience and fortifying each other's courage. Send to the Western Unitarian Sunday School Society, 40 Madison street, Chicago, for tools, of which there is at present a good working assortment.
3. YOU CAN ARRANGE FOR PUBLIC MISSIONARY MEETINGS OR COURSES OF LECTURES.—Write to Jenk. Ll. Jones, Secretary W. U. C. 40 Madison street, Chicago, who stands ready to co-operate with you, and who will come and give you one or more lectures or conversations, in public hall or private parlor.
4. YOU CAN CONDUCT REGULAR LAY SERVICES ON SUNDAY.—And, here, as in the Sunday School, unless you have exceptional gifts in some one, a rotation of voices is desirable—the more the better. Again send to our Chicago headquarters for tools and suggestions.
5. YOU CAN EXTEND THE CIRCULATION OF "UNITY" and "LITTLE UNITY."—Secure the regular visits of these papers into every home where there is any hospitality of free thought in your neighborhood, and you soon will have a constituency with which to realize your church dreams and hopes; or if you have the church, you can in no better way strengthen and deepen their interest in the cause than by putting *UNITY* into every home in the parish.
6. YOU CAN DO WHAT YOU CAN.—In this effort be assured of the co-operation of the Woman's Western Unitarian Conference, and feel free to correspond with any of its officers.

We know of no better New Year's advice to give to



many of our readers than to commend the above to their earnest consideration, with the urgent request that they make the experiment. We believe in church buildings, in a trained and paid ministry, as helps greatly to be desired and laboriously sought after; but we do not believe them as absolutely essential to any mutual helpfulness or social meetings. Any community that contains six thoughtful, truth-seeking Liberals, who can command a sitting-room, can have a Sunday service if they do but follow the following suggestions, which experience teaches us to be almost essential to success:

1. The rotating method. A single voice, reading another's thought, inevitably becomes monotonous. The reader loses faith in the value of his reading, and his service becomes spiritless and finally tedious to all parties concerned, whereas the rotation on the part of as large a circle as possible will preserve the freshness, variety and enthusiasm of the reader. Few men or women have time, intellectual and spiritual resources, enough to fit themselves for the conducting of a lay service once a week or once a fortnight, while there are very many who could prepare themselves for such a work once every ten or twelve weeks.

2. Read short sermons. It is hard to hold the interest of an audience by a long sermon when given first-hand, much harder when dealing with them second-hand. Most printed sermons are too long for this use, hence the necessity of abridgment.

3. If the company be small and the room be favorable the discourse may be profitably followed by a conversation, but never by a disputation; even laymen must not expect that they can settle the grave questions of the universe by extemporaneous debate. The spiritual life can never be advanced by theological discussions. The polemical speech-maker has been the death of many a lay service.

4. Always recognize the religious element in the service. Have singing, if possible, and some devotional readings. In lieu of the extempore prayer, which, to our mind, is still the most fitting expression of devout emotions, let a prayer be read, prose or poetry, such as may be found in the published prayers of Theodore Parker, Frances Power Cobbe, "Domestic Worship," by Dr. Furness; the poetry of Adelaide Proctor, the selection of poetry called "Quiet Hours," first and second series; "Sunshine in the Soul," etc.; "Unity Hymns and Chorals," with Forbush's "Responsive Readings from the Psalms," bound in one volume; or "Blake's Unity Service and Songs," are admirable tools for this purpose.

5. Let promptness and distinctness outline the hour; begin and close promptly, definitely.

Will you try it, dear reader,—you who are without the

privileges of a congenial church? Try it, and UNITY will help you; try it, and persist in it, and eventually your labors will be rewarded with a small but growing church, fashioned after the pattern which you saw on the mount.

## Contributed Articles.

### A CHRISTMAS-TIDE GREETING.

BROOKE HERFORD.

"Cælum non animum mutant!"—Horace.

Dear friends! Dear friends of many a happy year,  
Who think on us in this memorial time,  
As we on you, accept this simple rhyme  
Amidst your Christmas cheer.

My heart goes forth to you! In loving thought  
Your hands grasp mine, your kiss is on my cheek;  
Wishes rise up I know not how to speak—  
Wishes with prayers inwrought.

Full many homes I see, and many eyes  
Look into mine;—old friends of former years—  
Recalling tasks, and talks, and joys, and tears,  
And friendships calm and wise;—

I greet you all! The years are passing by;  
They bear us on; life's meetings are but few;  
But still, across the sea, my heart's with you,  
And will be till I die.

Time is no more, nor space! glad Christmas sings  
One song, that sounds alike to you and me;  
Our hearts are one! the solemn breadth of sea  
No real severance brings.

And yet, O new friends mine, so kind and true,  
Who fill this Western land with friendliness,  
The thought of those old faces makes not less  
The love I bear to you.

I know some minor undertone of pain  
Must mingle with the joy of Christmas bells;  
These very greetings blend into farewells—  
Time turns not back again.

Yet may God send you blessing: All sweet mirth;  
All strength for work, all tender joys of home;  
And all bright hope, along the years to come  
And on, above the Earth!

CYRUS W. CHRISTY.

Nov. 6, 1828—Nov. 14, 1831.

"Heart-affluence in discursive talk  
From household fountains never dry;  
The critic clearness of an eye  
That saw through all the muses' walk;

"Seraphic intellect and force  
To seize and throw the doubts of man;  
Impassioned logic which outran  
The hearer in its fiery course;



"High nature amorous of the good,  
But touched with no ascetic gloom;  
And passion pure in snowy bloom  
Through all the years of April blood;

"And manhood fused with female grace  
In such a sort the child would twine  
—A trustful hand, unasked, in thine,  
And find his comfort in thy face;

"All these have been, and thee mine eyes  
Have looked on: if they looked in vain,  
My shame is greater who remain  
Nor let thy wisdom make me wise."

IN MEMORIAM, CVIII.

Ithaca, N. Y. December, 1881.

### AN ALBUM SPEAKS.

DEAR UNITY: While spending a few months at Montmorenci Park, about five miles from Aiken, S. C., I made the acquaintance with one Capt. Ruxton, a retired officer of the English army, who had purchased an old plantation in that region after our civil war. From him I learned that his wife had been an intimate friend and frequent correspondent of Mrs. Elizabeth Barrett Browning. He was then roughing it in cabin-life. While at his house one day I chanced to open an autograph-album of his wife's, and to my pleasant surprise I found that the Dedication poem was in Mrs. Browning's own hand-writing, signed E. B. B. As it has probably never seen print before, it may interest the readers of UNITY, and the warm friends of the great poetess, to read a copy of these lines.

Yours cordially,

Chicago, Dec. 8, 1881.

E. I. GALVIN.

I am a book!

Scorn not—for yonder heaven is one,  
Writ over with the stars and sun,  
With cloud and shade, when they are done.

I am a book!

Scorn not—for earth is one beside,  
O'erwrit with trees by rivers wide,  
With desert dust, when they are dried.

I am a book!

If friendship's hand my writer be,  
No starrier, greener page you see  
In heaven or earth, than shines in me.

I am a book!

Dark storms on heaven and earth may sit,  
But not a shade can me befit,  
While friendship reads what friendship writ.

E. B. B.

PROF. FELIX ADLER.—"Adler's religion is precisely identical with his morality. The word 'morality' falls from his lips with an affectionate utterance not quickly forgotten. He seems to love the very word, and to recur to it with a frequency almost fatalistic. Blue-eyed, sensitive, and intense, with his slight, indefinable impediment of speech, which smooths off the jagged angles of certain consonants, he has a pleading expectancy of manner which seems to demand the best of every listener. Like all men of powerful convictions, he is too intent upon his aims to fall into any idling by the way. He seems always so hard at work that his very attitude is a reproof to any one who would lag behind him."—*Boston Transcript*.

THERE IS JOY IN HEAVEN OVER ONE SINNER THAT REPENTETH.—Dr. Priestley, in his "Memoirs," well remembers being much distressed that he could not feel a proper repentance for the sin of Adam.—*Exchange*.

## THE WORKMAN'S CONSCIENCE.

### THE FARMERS' CONSCIENCE.

#### I.

WILLIAM WARD.

Agriculture now represents, and probably always has represented, a larger class than any other business or profession. But it has never been supposed, until lately, that agriculture needed working brains, as did the other great industries of life. Working muscles were thought to be of more value. The race of farmers now fast coming to the front of the stage of action, at least a portion of them, think and act far differently. Innovation among farmers has been of slow growth.

Even at this time, when the light of applied science is irradiating the great industry of the farmer through the press and the associations, in all departments of agriculture, a large portion of the tillers of the soil shut their eyes to that light, and to-day are groping their way along the ruts of by-gone days, with the uncertain light and profit of traditionary practice. The writer of this was born on a farm among the hills of Pennsylvania; was brought up on a farm in Illinois, and to-day is proud to be in the possession of one in the great dairy region of Northern Iowa, and to be following the same business as his ancestors. It would be far from him to underrate the ability or honesty of his own class. The farmer's calling is a noble one, and is growing to be a profession; for all the aids that lead up to success in any department of agriculture are as truly scientific and are of allied kind to those aids which lead up to the successful realizations in chemistry, physiology and kindred sciences. But we, as farmers, have made our calling ignoble, or rather, we are tacitly leaving it in the low state in which we found it. There are several causes for this. It is a lamentable fact,—and with all humility I, as a farmer, acknowledge it,—we, as a class, are not as honest as we should be. I do not mean that more liars, murderers and thieves are found among farmers than in other walks of society, but I do mean just what I say,—that with perhaps a few notable exceptions in every neighborhood, dishonesty is stamped on the transactions of most of us in every-day life. We cheat in a score of ways known only to the expert farmer. If we sell a cow, it is always the poorest one, and the facts of her poverty are suppressed. If we sell fat cattle or hogs, we water and feed them just before entering town, so that they will weigh well. This against the express condition that they must be five hours off feed before weighing. If we take our hogs to market in wagons, we try to be weighed in, and paid for as so much live hog. If we are dairymen, and set the milk in deep can, we stir it too long, for we have found that this causes the gage to show a thicker cream; or, to accomplish the same thing, we add a little new milk, and stir it into the cream just before the skimmer comes around. At the great National Dairy Fair, at Cedar Rapids, representatives from twenty-three States were occupied a half a day in discussing the "shortage" in cream; and it was unanimously assented to, that most of the farmers need watching, while many openly said that nine-tenths of them were downright dishonest.



This is a painful commentary, but it is not all; may I be excused for recounting the imperfections of my own class, in order that we may go over the accounts and debtor ourselves with the sins and temptations that come to us, as farmers, so that we can the better see where the balance is on the ledger of our life.

Merchants say we are the hardest class of customers. We run up small and great bills, and grumble about their size. We agree to pay after harvest, and do not do it. We go to another store, and run another bill, and so on round, till we have to dodge around every corner in town to keep from meeting our creditors. If we sell apples or potatoes, the groceryman finds the small ones at the bottom of the sack. There may be a law in nature that causes the best things to always be on top. We put the clean sack of wheat where the buyer will be apt to look at it first; and so on with everything we sell. Why this lack of business conscience? There is no man living who could enter any other of the great industries of life and conduct his business after the fashion of the common farmer, without going down, as he would deserve, a financial wreck. And those of us who are dishonest with our business men, and have to skulk in the by-ways to keep from meeting them, are far more dishonest at home, on our own farms. We have not a field that we can meet and look squarely in the face without being ashamed, for we have dealt niggardly and dishonestly with the soil; taking crop after crop, and never returning even a load of plant food, while our cattle are belly deep in the richest fertilizers ever hauled from the barnyard. There it will stay; for we move our stables and make new barnyards to fill with manure, to leave for those to profit by who will soon succeed us. I would not be understood as saying that all of my class are guilty of these sins.

Some are guilty of one, and some of another; but there is not a farmer who reads this that cannot add one or two to this list of dishonest dealings. Our homes, bare of trees, bare of books and pictures, bare of a hundred nameless graces, all attest that we, as a class, are sadly lacking in that conscience whose monitions would lead us to higher walks and profits in our calling. We pay dearly for the lessons we are trying to learn, in our rough way, but "open confession is good for the soul." And whether it is "innate cussedness" that causes all this, through a "fall of some one in past ages," or whether it is through "hereditary descent" that faults of character are entailed, I know not; but this I do know, that the environment of farmers has now, and always has had, the effect to keep them ignoramus as to many of the amenities of life. Many things conspire to keep us down, to dampen our ardor, and keep us like the beasts we own. Among them are these: We live in isolated places, with but little chance to mingle in the great throngs of other industries. Some of us take the newspapers; others do not. We hardly know what is going on in the outside world.

"Coming events cast their shadows before." We expect to have a great nation, and the West will be devoted to agriculture. Illinois, Wisconsin, Iowa, and neighboring States, each an empire of itself, will be the real heart of a population to be numbered by hundreds of millions. It is incumbent on us, then, as farmers, to educate ourselves in our noble calling. We must bring

science to our fields and barnyards; art and comfort to our homes; intelligence to ourselves and families. We can become the peers of the realm, as we now are the conservators of the nation.

"There are no sudden transitions in nature." We are now at the A. B. C.'s of agriculture. It will take time for us to spell out the grand results of this industry, even though we labor to the utmost with hands and brain. Our continent slopes upward from the gulf swamps and lagoons to the summit of the Rocky Mountains.

Let us, as farmers of this age, awakened by the touch of our industry the hills and valleys of this grand slope. Let us, with the consciousness of improved character, be found on the side of pure religion, temperance and morality. There is no occupation in life where the emotions are oftener stirred, or revelations of nature and nature's God oftener made, than on the farm to a truly conscientious farmer. We are proud that we have some of that kind of farmers. These are the missionaries of agriculture, who see that the only way is to work and think,—to talk and write of the coming farmer and the coming farm. Some of them have realized their dreams. Some of them have succeeded in something grander and nobler—the building of a character broad, liberal and deep. It is a pleasure to meet them at home. They have an enthusiasm about them that is contagious, and their spirit is fast spreading through the West. "While getting a living, they have learned to live." We can emulate these men, for they are "prophetic types" of the future. We may not be as religious as we should be; I know we are not as business-like as we must be, if we succeed; but the latter we can remedy by observation and labor; and this is no hindrance to us from raising our minds to the stars, and beyond,—to the source of all power and inspiration, to invoke aid to help us in our noble calling.

## THE UNITY CHURCH.

### I.

#### THE BASIS OF FELLOWSHIP.

J. C. LEARNED.

It will not be the object of this paper to construct a basis of church fellowship. More times than we can number, the true basis has been hinted at, foretold, written out, and even presented for consideration. It is not waiting to be created; it is only waiting for recognition. It is implied in all the foremost thinking of our time, and comes to expression on the lips of all charitable men. Only, with here and there an exception, it has not been thought of as a basis of religious fellowship; nor even, if proposed as such, was there any chance of its adoption.

As the power of ancient custom and prejudice relaxes, however, as men step forth free from the fetters of formalism, we may expect a readier and wider recognition of the fundamental grounds of religious association, and a joyful acceptance of the privileges of religious fellowship.

In order that the true basis may not escape our notice, and that we may do all we can to secure its adoption whenever it is formally proposed, we ask: What are its



characteristics? By what marks may we and others know it? In what shape shall we find it?

Any statement of church fellowship that meets the demands of modern life,—that stands for that which is to come rather than for that which is to go,—is easily told, by its possession of these three qualities:

- I. It is Inclusive.
- II. It is Honest.
- III. It is Written in Secular Language.

#### I. THE TRUE CHURCH IS INCLUSIVE,

not exclusive. The tendency is to broaden, not narrow, the terms of admission. The object of the many restrictions enforced in the creeds and sacraments of ancient churches and religions may have been to keep out aliens, unbelievers and bad men. But where these have been handed down to our own day, we see how signally they fail of their purpose and how much harm they do. The believer will no longer submit to their dictation. And the good man finds "the world" quite as pure and honest, and much more hospitable to thought and progress, than the church. These inherited conditions now bring distrust and reproach wherever they exist. The time may have been when creed-bound faiths and ceremonial religions served the highest needs of man, as despotic governments contributed to the consolidation of society. The time may have been when religious fellowships were wisely enough limited to those who thought alike, who felt alike, who looked and dressed alike,—men of the same race, or nation, or language, all worshipping in the same phrases, or uniting in one elaborate ceremonial. But then men were more alike than they now are, had less individuality and independence. It was easy to agree where few had any mind of their own. Now the instinct and habit of conformity is broken up and outgrown. Variety,—ever increasing variety,—is the law of developing life. Uniformity of deeds, or unanimity of thought, is only to be looked for among the most fundamental conditions of our associated action.

It might be inferred that association thus becomes more and more difficult, and at last impossible. Not if managed rightly. It is the very office of the church to build more on those fundamental agreements and harmonies of human nature which all feel and confess. Much has gone out of date and use that once was greatly valued and held to be essential. Great doubts and differences have arisen where once was sense of unanimous certainty. These doubts and differences make all the trouble, because they are mismanaged. So far as they are honest and held in a religious spirit they need never rupture a religious fellowship. The church may be compelled to go down a little deeper with its foundations,—to some bed-rock of belief,—to some self-evidencing statement; but its vast work, to-day, is to find out and formulate the elementary truths of religion. In other words, "to strengthen that which remains." The emphasis is to be laid, not as hitherto, upon our differences, but upon whatever in faith is left wherein we agree.

And this means fellowship with all men, so far as they can be persuaded to come with us, and so far as we can serve them. The true church, the true platform, is humanity. Fellowship is co-extensive with Duty. It is not to be limited to our chances of *being helped* by others, or to those who think as we do, or do as we do, or

feel as we do, in regard to the countless details of belief or conduct. This fellowship must be bounded only by our power and desire to *help*. And there must be nothing in the terms of it which would exclude any man who has any form of service to give to humanity.

#### II. IT IS HONEST.

This implies much more than that the basis of fellowship contains *my* honest conviction, or *your* honest conviction. Take any of the creeds or covenants of the church,—Roman or Calvinistic, if you please. There are those who can sincerely accept them. They at least *believe* they hold the language honestly. But how is it with others? They have to rationalize and palter, explain away their clear intent, and only by some harmful sophistry accept them. But the true church must not be driven to this alternative. We must frankly confess to ourselves the inability of many among us to express themselves in the language which, perhaps, we should personally prefer. We must receive the "weak in faith," and in a manner which does not force them at the outset into "doubtful disputations," in a manner which is not to cost them their honesty. The basis of fellowship is honest, because it contains elementary truth and does not overstate its object in vague and doubtful phrases. It is of the utmost consequence that the form of words which we offer for general acceptance becomes not a stumbling block by the scruples it begets in conscientious minds. Whenever it does this, there is too much of it, or it is badly stated. We have to remember that our words arouse the ideas,—not that we attach to them,—but which are associated with them in the mind of the hearer or reader. And how many phrases and symbols there are in common use which are either unsuggestive or suggestive of dispute or error! These must be dropped out.

Why is it that the constitutions and covenants of so many of our churches are a dead letter; that we scarcely dare to handle them lest they crumble to pieces before our eyes—too far gone and decayed in their phraseology to permit any hope of restoration or repair? We are perfectly willing they should sink out of sight and pass into oblivion, except so far as they may be of interest to the antiquarian, for they no longer embrace in fit and living language the motives and convictions of our time. The more we use them, or try to get others to accept them, the more widely we disseminate insincerity and advertise the hypocrisy of the church. Where these outgrown memorials exist in the fundamental structure of the church, the gap between the church and the world, between religion and science, between faith and reason, seems to be a constantly increasing one. The church stands still, fixed in the stocks of its damaged phraseology: the world, science, reason, move on. It must not be forgotten that men no longer live "in the times before the flood, nor in ancient Palestine, nor even in Puritan England. The language of the orient, the phrases of mythology, the hyperboles of the poet or mystic, are not their common speech. What we ask men to subscribe to, then, and especially when the act concerns the entire conduct of life, must be clear, direct and axiomatic, leaving no ground of difference as to its truth or utility.

#### III. IT IS WRITTEN IN SECULAR LANGUAGE.

The trouble with all religious fellowships which have



become narrow and oppressive, is, first and chiefly, a trouble with their phraseology. The objects for which churches exist are many, everywhere and always the same. They are for religious culture—to direct and influence men to right thought, right feeling, and right action; to raise the race of men up to a higher plane of Truth, Love, and Righteousness. The church, in short, is to help men “to get good, to do good, and to grow better.” But in the past it was never able to say it in this every-day language,—to be satisfied with this plain, unfigured dialect in the terms of its organization and fellowship. On the contrary, it soared away on the wings of the imagination. It brought down from the heavens and out of the visions of pietists, or culled from the terminology of theologians and philosophers, a great multitude of figures and phrases, which it insisted was the only language permissible henceforth when a man was moved to confess his faith, to dedicate his soul, or try for a better life.

But the time has come when religion, to be generally understood and accepted—when religion, to be embodied in so practical a measure as a constitution for fellowship, must be translated out of all metaphor; and every shibboleth must be expressed in words which all men use, without affectation and without reproach,—must be said in the natural necessary language of common life. This is an imperative demand in order that our first two requisites of the true leases of fellowship be fulfilled—that it be inclusive, and that it be honest.

Why do we not usually talk in theological or philosophical dialect, in Bible texts, or in the solemn style, at home, on the streets, or in business? There have been people foolish enough to try to do it. But it is because, besides being peculiar, pedantic and pretentious, we could not make ourselves understood. The very fact that any form of phraseology is a dialect, renders it out of place in so practical a work as that of founding a religious union. The most universal sentiment must be communicable, must be set down in the most universal words. Nothing antique, obsolete, idiomatic, provincial or technical will do; nothing vague, mystical, rhetorical or poetic will do. It must be plain prose, self-evident to all—requiring no history or commentary, or abatement of meaning, being already reduced to its simplest terms. *The secular is the universal.* It is common, but not therefore unclean. It is in the very deepest and broadest sense religious, because divested of the current ecclesiastical limitations. Open and accessible to all, because not entrenching itself in a nomenclature at once special, remote and esoteric.

None too soon, if the church would have any future of rational influence, can it set about adjusting itself to the commanding needs and claims of so many sincere and thoughtful men. It can by no means afford to perpetuate an alienation already keenly and widely felt. Already there has risen an indifference and an opposition to it which is bound to be fatal to it, unless by an entire reform of its methods and a recalling of its tremendous mistakes,—it transforms them into co-operation and fellowship. If this opposition was from the lying and corrupt and malicious there would be no danger of defeat. It could stand against them forever. But when it comes from the truth-loving and pure and conscientious—one such soul forever excluded is sufficient for its

overthrow, as one soul eternally damned dethrones God and makes all heaven a hell of loneliness and grief.

As if to illustrate my thought, there came to me since undertaking this paper, almost simultaneously, two statements of church fellowship, and from places widely separated by distance by many conditions of our American life. One from Newport, R. I., an old church with a new lease of life; one from Minneapolis, Minn., a new church bound by no precedents and moved by the hope and reverence that is indigenous to our times. Notice the language of the covenant of membership in the Channing Memorial Church:

“We, in and by the signing of our names (or name) to this book, do covenant with the church of which by this act we are made full and regular members, to faithfully perform our part according to our strength and ability for the helpfulness of one another in lives of virtue and usefulness, for the activity and success of this church, and for the general advancement of truth, righteousness and charity in the earth.”

And in the constitution of the church at Minneapolis, we read that the object is,

“To form an association where people without regard to theological differences may unite for mutual helpfulness in intellectual, moral and religious culture, and humane work;” and that “all persons, whatsoever, who sympathize with these aims, shall be welcome to the society.”

Even if these instances be but chance straws upon the vast tidal movement of the age, they show the prevailing tendency, they point out the true direction of all our helpful healing effort in the organization of religion. Two thousand years ago the world (from which Christianity came) talked in the idiom and language of the Bible. It was the common every-day speech of men. Its imagery was heard in the market and on the highway. Peasants and princes, as well as priests and prophets, spoke in its quaint and charming figures. It was a style natural to them, whether transacting business or declaring faith and duty. The church, by dint of constant drumming at it, has been able to petrify and so perpetuate, a vast amount of it for dogmatic and ecclesiastical uses. The Puritans of Cromwell's time tried to live by it, to make it as common in their day as it had been in the theocracy of Israel. But the effort failed, as such an effort must fail in any world of enlarging obligation, scientific method and advancing thought. And there is vastly less power now to force an ancient national dialect upon a civilization that, like ours, reaches out its hand of help and gospel of good will to all nations, that talks and deals with all peoples, and tolerates all faiths.

I crown this imperfect presentation of the most important theme in religion, with two short quotations from “*Ecce Spiritus.*”

“We must shift our ground, remodel our terminology. We must get inward to the laws and facts, and, forgetting to talk about faiths, be satisfied only with the necessities of what we seek, as we find them grounded in the nature of things.”

“New life and beauty, and a power never dreamed of before, will come to a communion that asks for no compromise on the part of any believer, which demands for its acceptance the entire rounded orbit of man's faculties. The bond will be sweeter, stronger, which is found in the common nature of men, and not in arbitrary conditions which require either a peculiar mental constitution or an intellectual compromise for their reception.”

## SUPPLEMENTARY NOTE.

In view of the importance of the subject assigned to Mr. Learned, requests were sent out by Mr. Gannett to most of the existing organizations within the fellowship of the Western Conference, and others, asking for the “Basis of Organization,” the “Bonds of Union” or “Articles of Agreement” upon which they were organized. The replies were turned over to our willing helper, T. H. Eddowes, through whose help we are enabled to give the following digest of the actual basis of fellowship as it is found written in the Constitutions of our Western churches.—EDITOR.



The responses represent about forty-two different societies and localities, including twenty-five church organizations, and eight conferences, all but three of which are within the fellowship of the Western Unitarian Conference. Only four report church organizations as separate from the society. Five are associated specifically as Christian churches.

One reports that "Our fellowship is emphatically based on humanity. By that I mean we welcome all persons, without regard to belief, or even character. The aim of the society being to do good to all who choose to be identified with it."

The majority specify that they do not claim to exclude any one on account of difference in doctrinal opinions. One pastor writes, "We find our church covenant or register very useful in drawing together persons of the liberal faith." Two specify "that no formal admissions have been made during their pastorates."

#### THE OBJECTS

of the organization are thus variously stated: "The study and practice of Christianity" is the basis of six of the societies reported. Others report as follows: "Support of public worship."—"Intellectual and social improvement."—"Promotion of that religion of nature and the human soul which existed before all Bibles, which has uttered itself with greater or less clearness through the religious teachers of all lands and ages, but which was taught and impressed upon the world with unequalled power by Jesus of Nazareth, the great prophet of God, from whom came Christianity, by maintaining regular meetings for united worship, by earnestly seeking truth together, by cultivating among ourselves a spirit of sincere and loving brotherhood, etc."

"The cultivation of personal goodness."—"The diffusion of fraternal feeling."—"Promoting of practical Godliness."—"Aiding each other in mental and spiritual improvement."—"The advancement of truth, justice and love."—"Promoting the interests of the religion of righteousness, freedom and fellowship."—"To establish a religious fraternity in the interests of liberal and advanced thought."—"Promotion of Christian spirit and increase of vital practical religion."—"Diffusion of gospel truth and the accomplishment of works of Christian benevolence."—"Our spiritual good, and the setting up on earth of the kingdom of heaven."—"Promoting the welfare of our fellow men, and our own progress in truth; to further the establishment of a Unitarian church, free and unfettered by any creed or confession of faith."—"Mutual helpfulness and kindness."—"General purpose of religious improvement."—"To strive after a growing likeness to Christ."—"To bring our fellow men to accept him as their inspiration to the Christian manhood."—"To promote the interests of Christianity."—"The diffusion of pure religion as taught and lived by Jesus Christ."—"Promoting truth and righteousness in the world."—"The advancement of the cause of freedom, fellowship and character in religion."

#### CONDITIONS OF MEMBERSHIP.

are thus variously stated: "The owning or renting of pews."—"Contributing to the support of the church by annual contributions, some \$10 and some \$5."—"By signing constitution and by-laws."—"And some by signing the bond of union."—"Being twenty-one years of age."—"Being sixteen years of age."—"One year regular attendance."—"Six months regular attendance."—"Good moral character."—"Belief in the existence of God, the Divine Mission of his son Jesus Christ."—"Declaring an intention and wish to make the will of God and the teachings of Jesus Christ, as revealed to us in the gospels, the rule of his life and conduct."—"All who regularly attend the meetings of the society with their consent."—"All children who grow up in families connected with this church should be treated as members thereof, and may be enrolled as members of the church on their own request."—"Welcome as members all who desire to advance the Kingdom of God."—"This phrase is varied to 'Kingdom of God upon earth as proclaimed by Jesus Christ,' and 'Kingdom of truth and righteousness.'"—"All who desire to co-operate with us in advancing the cause of rational thought, social culture and right living," etc., etc.

#### THE BROADENING

of the basis cannot be accurately shown, because many of the documents at hand do not indicate the date of their origin, but the older ideas can be readily distinguished, and these documents might form the basis of a most suggestive article on this subject. For present purposes it has seemed that the items carry more weight without note or comment, hence no attempt is made at analysis. The following are perhaps among

#### THE BEST MODELS:

Any person desiring to stand for truth and righteousness, may become a member of this church by signing our Constitution and By-Laws; which may be done either privately or publicly, as preferred. But, in either case, it is to be regarded as a serious and important step, which must not be undertaken without a sense of obligation to lead a true and religious life.

We accord to our children a birthright membership in the church, and hope that as soon as they reach the age of intelligent choice they will voluntarily elect to remain within it.—*Free Congregational Church, Bloomington, Ill.*

As those who believe in religion.

As those who believe in freedom, fellowship and character in religion.

As those who believe that the religious life means the thankful, trustful, loyal and helpful life.

And as those who believe that a church is a brotherhood of helpers, wherein it is made easier to lead such a life.

We join ourselves together, name, hand and heart, as members of Unity Church.

—*Bond of Union of Unity Church, St. Paul, Minn.*

We whose names are hereunto subscribed, associate ourselves for the advancement of truth and justice and love.

—*Bond of Union of Unitarian Church, East Saginaw, Mich.*

Art. I. OBJECT.—The object of this Conference will be to advance the cause of freedom, fellowship and character in religion throughout the State of Kansas.

Art. II. BASIS.—This Conference conditions its membership on no dogmatic tests, but invites the co-operation of all who are willing to work with it for the advancement of truth and righteousness.

Art. IV. MEMBERSHIP.—Any one may become a member of this Conference who desires to get good from it or do good in it, by

1. The payment of one dollar, which constitutes an annual member.

2. The payment of ten dollars, which constitutes one a life member.

All those attending its meetings are entitled to all the privileges of the same, subject only to the usages of good breeding and parliamentary regulations.

—*Constitution of the Kansas Unitarian Conference.*

## Notes from the Field.

FLORENCE, ITALY, is to have a paper for girls from 12 to 20 years of age. Why should not the boys be allowed to read the same paper?

DEDHAM, MASS.—The most efficient member of the school board of this place is said to be Miss Hattie Wolcott. Many another school board needs vivifying and humanizing by a woman's voice and vote.

FIJI ISLANDS.—All intoxicants are prohibited on these Islands, hence an exchange informs us that "the very weakest claret and water" is used there by the Christian churches for communion purposes. The weaker the wine the stronger the Christianity.

GREELEY, COL.—Indications of cheerful life reach us from this far-off band of brothers and sisters, in the report of a cheerful literary entertainment given by the Unitarian Society, consisting of reading and music. The *Chronicle*, published in that place, says: "The entertainment was good enough to be repeated."

*Our Best Words*, Bro. Douthit's little monthly, is going to live for 1882. Its existence is justified by the willingness of the friends to keep it alive, and the prolongation of Bro. Douthit's voice, which it secures. His country missions in Shelby county must be reached by him in the coming year chiefly in this way.

READING FOR THE YOUNG.—An English member of Parliament offers \$2,500 for establishment of children's libraries, into which none but books of solid and pure literature are to be admitted. It is high time that the friends of children should begin this process of selection, teaching children not only to read, but also what to read.

BOUND TO BE PRESIDENT.—Failing to secure the presidential chair for the third term, U. S. Grant, like so many another one thwarted in his earthly ambition, turns for consolation to the church; and the rumor is that he is to become the President of the Board of Trustees of a new church combination in New York city, of which Dr. Newman, of political fame, is to become pastor.

PROGRESSIVE SUNDAY SCHOOL WORK.—The *National Sunday School Teacher* proposes to publish the revised version text in its Sunday School Lessons for next year. The Sunday School is the last place into which the guardians of conservatism allow any innovations or fresh light to enter, and yet it is the place where such light ought first to fall.



**A HELPING CHURCH.**—James Freeman Clarke's church, in Boston, during the last fiscal year contributed for charitable and missionary purposes \$4,053.92, its love reaching from the colored people of South Carolina to the seekers for truth in India. This suggests a basis of fellowship that is *working* and not *dogmatic*,—a church devoted to *doing* rather than *defining*.

**SHELTERING CHICAGO.**—The *Northwestern Christian Advocate* tells us that nearly 1,000 vessels will find shelter in the Chicago harbor this winter. May the city extend equal hospitality to the various crafts that come freighted with the differing thought of the world. There should be shelter here for every vessel that has been of service in the religious commerce of humanity.

**THE GOVERNMENT PORTRAIT GALLERY.**—The *Commonwealth*, after announcing the fact that the Garfield postage stamp (five cents) goes into use with the beginning of this year, wisely adds: "Our stamps are making a historical portrait gallery, and the bank-note plates are impressing facts in our history on the popular mind. It is wise and beneficial as well as practical."

**HOW THE WORLD IS TO BE CLOTHED.**—On a given day, during the Atlanta Cotton Fair, the workmen went into the field to pick cotton at sunrise. A little after sunset, the same day, Gov. Bigelow, of Connecticut, and Gov. Colquitt, of Georgia, formally received their friends in clothes made from the cotton which the workmen found in the morning growing in the field. Thus it is that the world is being humanized and civilized.

**"BLESSED BEES."**—Our friend Oscar Clute, of Iowa City, recently appeared before the Stock Breeders of Iowa, and delighted a tired audience with an address on "Points of Progress in Bee-Keeping," giving practical illustrations of the methods he has pursued in reaching marked success with these honey gatherers. UNITY takes great pleasure in the fact that at least one of its preachers is good for something besides preaching.

**THE AMERICAN SKANDINAVIA.**—We have every reason to believe that Kristofer Janson's mission to these people is begun under the most favorable auspices. His Sunday audiences at Minneapolis have reached as high as 1,200 listeners, and his discourses have become the topics of conversation in home and work-shop. Invitations to speak elsewhere beset him, and ere this reaches our readers he will have made a trip to Fort Dodge, Ia., where there is a large community of his country people anxious to hear him.

**CHICAGO, ILL.**—Rev. E. I. Galvin has resigned the pastorate of the Third Unitarian Church, in order to accept the Superintendency of the Chicago Athenæum, to which office he has been unanimously elected. Mr. Galvin has rendered our cause a most valuable service in lifting the burdensome debt from the shoulders of the Third Church. In this work he displayed a financiering skill and a business energy all too rare among ministers. We congratulate him on his new opportunity of exercising these gifts in a work none the less ministerial because it has in it less preaching and more practice than the conventional pastorate.

**A LITERARY RAILROAD.**—The Rock Island and Pacific Railway have issued their Christmas greetings by publishing a booklet of Christmas and New Year carols, illustrated with happy holiday pictures. To the adult reader it becomes apparent that the major purpose of the book is to advertise the road, but the advertisement is so judiciously subordinated to the carols in the book that it will carry real holiday delights into the hearts of unnumbered children. In our childhood days, when Santa Claus was poor, we should have considered this little book a real treasure. Why shouldn't advertisers learn to mix business and culture more frequently? We thank the C. R. I. & P. Railway for this hopeful innovation.

**IONIA, MICH.**—The following course of lectures are in process of delivery at Bayard's Hall, by Rev. Joseph Wassall: "Courtship, Marriage and Wedded;" "Microscopic Wonders of the Unseen;" "Shakspeare, his Home and Dramas;" "Paleontology and Pre-historic Man." Tickets for the course, fifty cents. Admission to single lecture, fifteen cents. We are inclined to think that just now Bro. Wassall is doing the most gospel-work for the money of any man in our Western field. We are very sure that were the facts known to the friends of our liberal cause, East and West, during these Christmas days of good will, his labors would be rewarded with some timely hire.

**LINCOLN, NEB.**—Rev. A. N. Alcott, who for several months has been diligently studying the Liberal position and the Unitarian fellowship, has determined, if the way can be opened, to cast in his lot with us, and to become one of the Unity team. With this purpose in view, he visited Lincoln, and preached there Dec. 18th. Found such hearty welcome that we greatly hope the way will open for his permanent settlement there. But here, as in so many other cases, the deciding vote must be cast by the much criticized, but indispensable, American Unitarian Association, for without their help it will be impossible to make the start in this seventh University town of the West to be occupied by their help.

**REVERENCE RATHER THAN AMUSEMENT.**—Dr. Vincent is known far and near as one of the most persistent "Sunday School men" in this country. A man who has done much towards introducing the lighter and more flippant methods into the Sunday-school; it is gratifying to find a recognition of the soberer truth concerning the matter by this apostle of the sensational method in the Sunday School. In his lecture on "That Boy," an exchange tells us that—

He argued the taking of children to church from the earliest years, for even though they could not understand all of the service, yet it inspired them with a reverence, which was needed, and which could hardly be gained elsewhere. If the child could not attend both the church service and the Sunday School, the former was to be preferred, as the children needed to learn reverence for sacred things and the higher law.

**CHURCH FAIRS.**—This is the season of fairs, bazars and eating-tables among our churches. We hear of successful (?) ones being held by our societies at St. Paul, Cincinnati, Church of Unity, St. Louis, Davenport, and other places. Greater or less sums are put down as profits in each case, which we hesitate to announce in UNITY columns, because of our serious suspicion that the "pro-



fits" are not all profitable, and for fear that others might be tempted to "go and do likewise." Without discussing the matter at the present time, and with no reflections upon the doers or the things done, we must express the opinion that, as a rule, they have a tendency to befog the moral sense, to introduce unwholesome social complications, and to lead to vicious financiering. Let societies beware of them!

**THE CUP THAT INTOXICATES.**—Rev. J. R. Effinger, of Bloomington, recently preached, in the Unitarian Church of that place, a sermon on the "Causes and Cure of Drunkenness," in which a trite subject is handled in a very fresh fashion. The discourse was printed entire in *The Prohibitionist*. We wish there were sufficient interest among our readers to procure and circulate large numbers of this discourse. He discovers the causes of inebriety to lie in the—

"Grossness of organization, nervous irritability and weakness, heedlessness in the formation of habits, and hereditary appetites; that the real source of this evil is not chiefly in any outward circumstances and temptations, but inheres in the imperfect organization of human beings, and that its cure must be as radical as the disease itself, must come from physical, intellectual, and moral culture.

Legislative enactments and special organizations are needed, just as the broken bone needs bandages and splints; but our main reliance must be upon the development of the soul, the upbuilding of the spiritual nature, the kindling of a fire within, which shall burn away grossness and sensuality, shall vitalize the moral will and make it strong to resist and mighty to conquer."

**THE SHELBYVILLE CIRCUIT.**—Two visits recently made to this field has enabled us to meet on Sunday Bro. Douthit's audiences at Mattoon and Shelbyville, and to sit in consultation one evening each with the official representatives of these two societies. Never before did we find so cheerful an outlook in Egypt. The long years of hard and apparently unremunerative work are finally beginning to bear fruit. Mattoon was never in so hopeful a condition, and they will undoubtedly be able to arrange with Mr. Douthit for a Sunday morning service throughout the next year, rendering him a fair compensation for the same; and Shelbyville friends are only unhappy with the misgiving that the Mattoon end of the work will become so large as to necessitate the transfer of their faithful pastor's home to this place. They realize the danger, and are trying to avert it in a good, business way.

**OUR CAUSE IN ST. LOUIS.**—On the 16th ult., the Church of the Messiah was fittingly dedicated to the service of a Liberal, hopeful Gospel. Drs. Henry W. Bellows, W. G. Eliot, J. H. Foy, (Disciple,) and Messrs. Learned, Snyder and Jones taking part in the exercises, the sermon being preached by Dr. Bellows. His subject was Christianity and the Church. At the close of the exercises a generous collation followed. The attendance was very large, and the congratulations deservedly hearty, for this building is one of the very rare instances where the expensiveness is justified by the large return of beauty and cheerfulness. It is one of the very few costly churches which inspire one with a genial, home-like devotion. On Saturday evening a large number of the citizens of St. Louis paid their respects to Dr. Bellows and wife, at the residence of Col. Leighton. On the Sunday morning following, Dr. Bellows preached again to a large audience, at the Church of the Messiah; the Secretary of the Western Conference preaching at the

Church of the Unity at the same time, and in the afternoon addressing the four hundred children assembled in the Mission Sunday School, over which our friend S. C. Udell presides so successfully. In the evening he preached in Mr. Snyder's pulpit. St. Louis has great possibilities of usefulness. The obligations of our friends in that field are great, as their privileges are numerous.

**THE LIVERMORE ANNIVERSARY.**—The following letter explains itself, and exemplifies these lines:

"Shall we always be youthful, and laughing and gay?"

"We want some new garlands for those we have shed,  
And these are white roses in place of the red."

SHEFFIELD, October 25, 1881.

Dear President:

What! only 70? And have done the work of 80! And such a work! For, who are the saviors of men—who the regenerators of human souls more than the teachers? I am sure it is the function of my own life to which I look back with most interest; mine in the pulpit, yours in the school of theology; mine weekly, yours daily, and therefore the most thorough, pains-taking and patient. It is well that your pupils should gather around you to celebrate your birthday with "gold, frankincense and myrrh," as the scripture hath it. You have made the name of Meadville sound pleasant in our ears—you and the Huidekopers. I once saw, more than sixty years ago, the head of the family, in the company of Channing, who, by his treatment of him, and manner of speaking of him afterwards, made me feel always a special respect for his memory. The weight of towards ninety years upon my pen makes writing so much a task for me that I must finish, subscribing myself,

Affectionately yours,

ORVILLE DEWEY.

**THE ST. LOUIS SEWING SCHOOL.**—A visit to the sewing school conducted by the ladies of the Church of the Messiah, in the Free Mission School, supported by Mr. Snyder's Society, during our recent visit to that city, so impressed us with its "promise and potency," that for the benefit of others we secured from one of the officers of the society the following clear description of their methods, which we are glad to print:

The plan on which the Sewing School is conducted is extremely simple, and has been arrived at through the experience of what its necessities demanded, rather than by any deliberate organization. In the beginning a few ladies assumed the undertaking, one of these having charge of the preparation and arrangement of the work, and another one of the Executive Management of the school. These were assisted by a number of other ladies, several taking permanent classes and providing their own substitutes in case of absence, others coming in occasionally for a single afternoon. Eight or ten children is all that one person can properly attend to, although, for lack of teachers, more have often been assigned. Every child who comes is received until the limit is reached which we can accommodate. Each child on entering is assigned a place in a class, and given a calico-bag, in which to keep her work, on which her name is written, on a paper pasted on the outside, a thimble and needle, and a square of patchwork to begin with. Each class sits around a table on which the thread is placed in the center—one spool, or a coarse and finer spool, as they may require. Every scholar on entering commences with patchwork, and one of the first principles instilled is that poor work must be ripped out and done over, and there is no advancement except for merit. The work is always basted and prepared beforehand. In sewing the patchwork the overhand stitch is taught, and attention is paid to threading the needle, holding the work properly, learning to use a thimble, making a small neat knot in the thread, properly beginning and ending the work, pulling out the basting and rubbing the seam open, as well as making nice stitches. When they can do this pretty well, they hem a handkerchief made of percale. After this, another square of patchwork, which either by size, shape or colors, indicates that it is the second training on patchwork. Then comes a linen collar, overhanded together at the edges and trimmed with woven lace, making two sewings around the collar. When this is completed they go, temporarily, into the button-hole class, which is under the charge of one teacher all the time. Here every one who succeeds in making a button-hole in each end of her collar (and we never have a failure) receives half a yard of pink, or red, or blue ribbon (as they choose), which is passed through the button-holes, and ties it. This being completed, she goes back to her regular class, where she again sews a square of patchwork, differing from the last in size or color, indicating the third training in patchwork. (I may state here, these successive squares of patchwork are always kept in the bag, and being thus graded and arranged, always show the real improvement made in learning to sew.) After



the third training on patchwork, comes an apron, either of light colored percale or cross-barred cambric. This, when done, requires them again, temporarily, to enter the button-hole class to complete the garment. After that, the fourth training on patchwork. Then comes a pair of drawers, made with hem and two tucks. Then fifth lesson on patchwork, which is followed by a chemise. Then sixth lesson on patchwork, followed by a white petticoat, made with hem and two tucks. We have never had any scholars go farther than this; but we design teaching them cutting out and basting their own garments, and have discussed the plan of having them bring their own material; calico for a dress, or domestic for underwear. I might say a word with regard to preparing and basting the work, which is all done out of the school. At first this was done by any one who chose to assist in it, but as the school increased to its present limits—250 scholars—it was found necessary to adopt some plan to insure that each kind of work was provided in proper quantities for the day. Accordingly a Supervisor was appointed for each kind of work, that is, one lady on patchwork, another on handkerchiefs, another on aprons, each one securing her own assistants. I may say that in our school no child has ever been idle a single minute for want of work being prepared. The grading and arranging of the patchwork in a systematic manner is a very definite and agreeable feature: for instance, the first lesson includes all miscellaneous and nondescript pieces which may be contributed; the second is larger and more regular in shape and color; the third lesson contains alternate white squares; the fourth is red and black, and so on; and a square of patchwork must be sewed between each piece of work. The school meets once a week for a session of two hours; every name is entered on the roll, which is called, and absences noted each day. At the close, each scholar sticks her needle securely into her work, folds it up neatly, and puts it, together with her thimble, into her bag. Each teacher collects and fastens together the bags of her own class, and they are all put into a large bag or sack until next session, when they are distributed at the opening of the school. The articles, when finished, are given to the children making them, and the material has been supplied by voluntary contribution by the members of the church.

## Conferences.

### WESTERN UNITARIAN CONFERENCE.

#### MEETING OF THE EXECUTIVE COMMITTEE.

The Executive Committee of the Western Unitarian Conference held a meeting at the Channing Club Room, 40 Madison Street, Chicago, Rev. Brooke Herford in the chair. Present—Revs. Brooke Herford, J. T. Sunderland, G. E. Gordon, J. L. Jones, and Miss F. L. Roberts. Mr. Joseph Shippen, of St. Louis, was present by invitation, and took part in the meeting. The Committee on Incorporation being absent, reported through Mr. Jones that they had arrived at the general plan, and asked further time. The subject, however, was very thoroughly discussed, and the following resolution was made by Mr. Gordon:

*Resolved*, That the Committee on Corporation be requested to present a form of Corporation and By-laws, at the next meeting.

Amendment made by Mr. Jones to add the name of Mr. Joseph Shippen to the Committee. Report of Committee on Year Book, appointed at last meeting, was made by Mr. Jones, recommending postponement of action for one year, hoping that steps may be taken that will secure the publication, by some secular publishing house, of an annual that will fully represent the Unitarian movement in America.

The Treasurer reported that he had been making appeals, but was still behind. Had received \$500 since last meeting.

The Secretary reported that since last meeting of the Committee he had visited East Saginaw, Mich.; Lawrence, Kas.; Keokuk, Iowa; Nora, where he organized a society; Quincy; Tremont, where they have a small society and church, started by Mr. Howland years ago; Mattoon and Shelbyville, Ill. He also reported the ordination of Kristofer Janson, at Chicago, and his purpose to work among the Scandinavians of the Northwest; also the organization of the Minneapolis Society, and of Mr. Simmons' settlement over it. Rev. Mr. Wassall is doing a noble work in Ionia, and is giving part of his time to Kalamazoo. Rev. Enoch Powell will soon go to Nebraska, under the auspices of the A. U. A. Rev. Mr. Alcott, of Fredericksburg, Ohio, had gone to Council Bluffs, Iowa, and Lincoln, Nebraska, to look over the

ground with a view to settlement. Mr. Crooker accepts the call to Madison, Wisconsin.

Mr. Sunderland reported the activities of Michigan. The foundation of the Ann Arbor church is up, and will be covered over for the winter. Work to be commenced again in the spring. The Detroit Society is flourishing finely under the ministry of Mr. Forbush. Rev. Rowland Conner is preaching to large congregations at East Saginaw.

The Secretary will give the next two months to the work in Ohio, except a week or two in the early part of January, which he spends in Michigan.

The report of the Committee on Corporation, and the programme for the next annual meeting, will be the special order of business of the next meeting of the Executive Committee.

Meeting adjourned to the 24th of January.

F. L. ROBERTS, Secretary.

### WOMEN'S WESTERN UNITARIAN CONFERENCE.

#### MEETING OF EXECUTIVE COMMITTEE.

A meeting of the Executive Committee of the W. W. U. C. was held, pursuant to adjournment, at the Channing Club Room, 40 Madison Street, Chicago, on the 14th day of December, 1881, at two o'clock P. M. Present—Mrs. J. C. Hilton, Mrs. Chester Covell, Mrs. S. C. L. Jones, Miss F. L. Roberts and Mrs. F. B. Cook. Rev. Jenk. L. Jones was also present by invitation. Minutes of preceding meeting read and approved. Communications were received from the President, Mrs. E. R. Sunderland; from State Directors, Mrs. C. H. Clark, St. Paul, Minn.; Mrs. G. W. Cutter, Buffalo, N. Y.; and Mrs. C. T. Cole, Mt. Pleasant, Iowa. Treasurer made a gratifying report of the financial condition of the Conference—"out of debt." At the preceding meeting Mrs. Jones was appointed to prepare a suitable form for the organization of local societies, which was presented at this meeting, in printed form, containing a mode for a constitution and hints on "How to Organize; and What to Do when Organized." The following motions were offered and adopted: That the very comprehensive and satisfactory report of Mrs. Jones be accepted; and that copies be sent to every State Director for full and general distribution. A consultation followed, which resulted in the determination of the Committee to reach as many of the ladies as possible in the organized towns of the West with the circular "How to Organize," and "Unity Prospectus for 1882." To encourage them to hold meetings and sustain lectures, and, as far as possible, to facilitate the work of the Secretary of the W. U. C., by aiding him in making his engagements. The special order for the next meeting of the Committee will be preparation to the Annual Conference, to be held in Cleveland. Adjourned, subject to the call of the chair.

F. B. Cook, Secretary.

THE HEATHEN (?) CHINEE!—The British Government has fostered the opium traffic to such an extent that the present annual revenue on this article delivered at Chinese ports is, it is stated, nearly thirty-five million dollars. The statesmen of China, seeing the ruinous effects of this drug, have done what they could to discourage its use. The Chinese government has suppressed opium dens, and issued proclamations appealing to the people to have nothing to do with the vile stuff. The importation of opium would be prohibited at once, if this were possible without a war with England, whose statesmen, although they are fully aware of the disastrous effects of the traffic on the Chinese, are unwilling to deprive the British government of the enormous revenue derived from it.—*The Index*.



## The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

### LITERARY NOTES.

The Garfield memorial number of the *Century* has called for a second edition of 9,000 copies.—The *Independent* wisely suggests that the Old Testament revision, after it comes from the hands of the scholars, should be revised by a committee of poets and literary men, in order to correct the over-niceties of their precision.—A new portrait of Martin Luther, of high artistic value, has been found.—*Appleton's Journal* has ceased to be.—*Appleton's Literary Bulletin* begins its existence, a comely eight-page monthly, devoted to literary criticism. It promises well, is finely printed, and thoughtfully written, with subscription price of only fifty cents per annum.—The new catalogue of the Houghton, Mifflin & Co. house, for 1882, in addition to being a list of solid and valuable books, is a work of art, pleasing to the eye of any one that likes to look at good printing; and it contains fine portraits of Aldrich, Hans Christian Andersen, Bjornson, Emerson, Hawthorne, Holmes, Howells, Longfellow, Lowell, Lord Lytton, Mrs. Stowe, Tennyson, Warner and Whittier. Furnished free, on application, by the Colegrove Book Co. of this city.—James Freeman Clarke is to deliver a course of twelve lectures on "Comparative Theology on the Ethnic Religions," before the Lowell Institute, next February. Together, these will form the second part of his work, "Ten Great Religions."

THE STORY OF CHIEF JOSEPH. By Martha Percy Lowe. Illustrated. D. Lothrop & Co.

This story is another welcome addition to American literature in its portrayal of Indian life and suffering. The simplicity of the language heightens the effect of the tale; and within, our consciences know the "*Et tu Brute*" cry, as we feel that the application of republican doctrine lays the burden and shame of our country's deeds upon every individual alike. Mrs. Lowe, by her embodiment of the story of the Nez Percés in permanent and poetic form, has helped the red man's cause.

K. G. W.

HELPS TO DEVOUT LIVING. Compiled by Miss J. Dewey. Lockwood, Brooks & Co., Boston. 1881. pp. 251. \$1.25.

This is a plainer form of a little book published several years ago in a very handsome dress, with a preface by Wm. Cullen Bryant. The preface is retained in this edition, which is also a very neat, pretty-looking book, appropriate as a gift-book. It is a collection of treasures from the religious thought of the world, compiled with fine and sympathetic taste. The selections are helpful and true to the longings of the devout heart everywhere. Many of them are old favorites that are garnered in the little cherished gleanings of almost every portfolio, and are all the more welcome because so familiar. The subjects are well classified, and there is an index of authors.

F. L. R.

A STUDY OF THE PENTATEUCH. For popular reading. By R. P. Stebbins, D.D. Boston: Geo. H. Ellis. For sale by the Colegrove Book Co., Chicago. \$1.25.

In reviewing Robertson Smith's "Old Testament in the Jewish Church," in a former number of *UNITY*, we said that it was the "latest example of the attempt to

put new wine into old bottles." Of the essay of Dr. Stebbins it may be said that it is a strenuous endeavor to show that there is no new wine, that the historic criticism of the last quarter of a century has no solid foundation, that Ewald and Kuenen, and Knappert and Smith, and their co-workers, have been tyros and blunderers, if not worse. Some may grow impatient at the restatement of the old argument in the old form which has been so long familiar, and may feel a little indignant at the almost brusque way in which the careful conclusions of scholars of world-wide reputation are brushed aside as hardly worthy serious attention. To one, however, the reading of this little book has given much pleasure, for it has called up a charming picture of an old, low-eaved recitation room, near whose open window stood an apple-tree, on which sometimes blossoms waved or fruit hung, and sometimes the wild pigeons lit; and of the hours passed with genial fellow-students listening to these same statements, nearly a generation ago. The words sound as familiar and as soothing as an old lullaby, and probably it is our misfortune that the years of thought and study which stretch between this day and that distant one, have compelled us to believe that they have as little foundation in fact.

Dr. Stebbins divides his work into two sections. First comes a scathing criticism of Kuenen's "Religion of Israel," occupying some seventy pages, which sets out to show the "radical defect and failure of the ideas of the whole Dutch school concerning the origin and development of that religion. Perhaps the most remarkable thing about this review is the peculiar style in which it is written, which, however popular in former days, is not now regarded as gracing a scholarly discussion. Kuenen being disposed of, Dr. S. "girds himself" for his main task, which is to show that the Hebrew law, both civil and Levitical, originated "in the ancient days in Horeb," and that its "author was Moses, the man of God." He essays to prove this by the historical argument, citing various references to the law in the poetical and historical books of the Old Testament, and by the internal evidence of style, contents, coincidences, etc. That he succeeds in his attempt will, we think, be hardly conceded by any one who is familiar with the processes and conclusions of that historical method which he is assailing. Space does not permit any detailed consideration of the argument of this book; nor is it necessary. The whole subject has been gone over so many times, and the doubt of the validity of the old conclusions has become so deep-seated, that this book, with its positive dogmatism, will cause amusement more often than conviction. Dr. S. presents two alternatives: either Moses wrote the law (he speaks of the "*Mosaic autograph copy*!"), or else it is a base "forgery," and he rings all the changes on this later word. But is it not possible that the law is a growth? The original "ten words" may date back to the earliest days. As some kind of settled life grew up in the new land, new regulations springing out of its necessities would be formulated, and these at length would be committed to writing by some later writer, or perhaps priest or prophet. After the temple was built, a body of ecclesiastical regulations would grow up in the same way. Perhaps these were first collected in that



Deuteronomy which, notwithstanding Dr. S.'s objections, may have been indited by King Josiah's priests. And after the return from the captivity, the same elaborate regulations and ritual which grew about the second temple may have been formulated into a code by the much talked of Ezra. Now, if the law grew in this slow way, the early reference to it is explained. Each writer means by the law the body of regulations which existed in his own day, but it by no means follows that all refer to exactly the same body of regulations. Nor is it fair to accuse the scribes, who reduce to regular form the old customs and regulations and ceremonies which they find existing, and which, perhaps, they really thought might have originated with Moses, with forgery.

James Freeman Clarke said to the writer, more than twenty-five years ago, "In a quarter of a century the more advanced orthodox churches will stand where Unitarianism stands to-day. If we do not go forward we shall be left behind." This book well illustrates that remark. When its author was at the head of the Meadville Theological School this kind of criticism was regarded by some as almost too radical and destructive; now the Baptists and the Presbyterians have swept so far beyond it as to leave it out of sight. Nor will the tide reverse its direction. Dr. Stebbins criticises the Dutch school as though it stood alone and had "mistaken an eddy for the main current." But Prof. Toy says, "This theory," of the slow historical formation of the pentateuch, "is no matter of orthodoxy or heterodoxy, all scholars agree about it."

T. B. F.

THE PORTRAIT OF A LADY. By Henry James, Jr. Houghton, Mifflin & Co., Boston. 1882. pp. 520. \$2.00.

Of the "Portrait of a Lady," we are told that the whole of the first edition was sold on the day of publication. Thus eagerly did several hundreds of people rush into disappointment. For it is certain that no one can read the book without disappointment. One takes up the handsomely-bound volume with some anticipation, finds its earlier chapters attractive with many of Mr. James' familiar graces, reads four hundred pages with interest, and often with admiration, after that begins to be bored, and suddenly, on the five hundred and twentieth page, in the midst of an unfinished conversation, comes across the words, "The End." One involuntarily turns over the blank leaf following, to see if there be not some mistake, being quite unprepared for anything savoring so strongly of the advertisements of the sensational story paper, which lead the reader to some interesting crisis only to say: "The remainder of this story will be found in the —. For sale by —."

We complain of such treatment as this, because when so skillful an artist as Mr. James undertakes to paint a portrait, we have a right to expect one of just proportions; and we complain the more because the size of the canvass, the tone and color, seemed to promise this as the author's masterpiece.

And such it is, in some respects; for, after all, it is rather of the setting and surroundings than of the picture itself that we complain. The "Lady" herself is far more satisfying than any of Mr. James' previous ladies. Indeed, we are better content to accept Isabel Archer as

a typical American girl than any which he or any other has thus far furnished us. She is more clever and of quicker perceptions than The Lady of the Aroostook, more delicate and refined than Daisy Miller, less of a barbarian than Octavia Bassett, and of superior social position and advantages to any of these. Transplanted, like the rest of this sisterhood, to foreign soil, she charms without shocking. Losing nothing of her native frankness, independence and unconventionality, she still has the ready tact to adapt herself to the requirements of European society. It is with her experiences in this society that the book concerns itself. She finds herself much at home at Gardencourt, her uncle's country house, forty miles from London, on the Thames. A loyal champion of her own country, she is not blind to England's charms. "The quality of this small, ripe country seemed as sweet to her as the taste of an October pear."

Both at Gardencourt and afterwards in Florence, she is sought with much love and admiration. But Isabel Archer was a very young person of many theories. "Of course, among her theories she was not without a collection of opinions on the subject of marriage. The first on the list was a conviction that it was very vulgar to think too much about it. From lapsing into a state of eagerness on this point, she earnestly prayed that she might be delivered; she held that a woman ought to be able to make up her life in single blessedness, and that it was perfectly possible to be happy without the society of a more or less coarse-minded person of another sex. The girl's prayer was very sufficiently answered; something pure and proud that there was in her—something cold and stiff, an unappreciated suitor, with a taste for analysis, might have called it—had hitherto kept her from any great vanity of conjecture on the subject of possible husbands. Few of the men she saw seemed worth an expenditure of imagination, and it made her smile to think that one of them should present himself as an incentive to hope and a reward of patience. Deep in her soul—it was the deepest thing there—lay a belief that if a certain light should dawn, she could give herself completely; but the image on the whole was too formidable to be attractive." Where can one find a more exact and subtle understanding of the feelings of a self-reliant and happily-placed young woman of twenty?

Accordingly she refuses the excellent Lord Warburton, with an income of a hundred thousand a year, owner of fifty thousand acres of English soil, and a seat in Parliament; because "he failed to correspond to any vision of happiness that she had hitherto entertained, or was now capable of entertaining." Also Caspar Goodwood, who crossed the seas to come to her, a clever young man, proprietor of certain Massachusetts cotton mills, and himself the inventor of an improvement in cotton-spinning. But she "cared nothing for his cotton-mill, and the Goodwood patent left her imagination absolutely cold."

It is in Florence that she finally meets one who does appeal to her exuberant imagination, Gilbert Osmond, an artist widower of exquisite taste and delicate sensibilities, who seemed to her "to live by himself in a serene, impersonal way, thinking about art and beauty and history. \* \* \* It was wonderfully characteristic of her that she invented a fine theory about Gilbert



Osmond, and loved him not for what he really possessed, but for his very poverties dressed out as honors." He seemed to her the noblest of men; in reality he was a cold, calculating, selfish, conventional dilettante.

They were married, and it was an awful life. She discovered her husband's real nature in all its selfish narrowness. He, too, was discontented with her. To him it was unpardonable that "her sentiments were worthy of a radical newspaper, or of a Unitarian preacher. The real offence, as she ultimately perceived, was her having a mind of her own at all. Her mind was to be his—attached to his own—like a small garden plot to a deer-park."

It was a sad awakening from bright dreams; she knew that she had thrown away her life. Because of her very virtues her husband hated her. What was it all coming to? What would he do? What ought she to do? These are the questions she finds herself unable to answer. Neither does Mr. James answer them; perhaps because no answer is possible.

A. B. MC M.

## The Unity Club.

### JAMES RUSSELL LOWELL.

Suggestions for Club Study.

#### I. THE POET LOWELL.

- (1). "ELMWOOD" AND THE POET AT HOME; as described by friends.

*Conversation.*—Your impression of the man? Of his face? Do poets have any rights of privacy which the public is bound to respect? Many glimpses of the boy Lowell in his poems,—can you find any? What sort of boy was he?

- (2). THE HOME IN THE POET.

My Love. Love. Song ("O. Moonlight"). Sonnets II. III. VIII. IX. X. XIII. XXVII. L'Envoi, after Sonnets (opening and close).—First Snow-Fall. Changing. She Came and Went. The Dead House. Indian Summer Reverie (close).—Nightingale in the Study. Introduction to Fable for Critics ("Once snug.") Winter Evening Hymn to my Fire.

*Conversation.*—Recall the poems of Longfellow's home, close by Lowell's "Home" as a source of poetry,—why is it? Has it long been so?

- (3). LOWELL'S IDEAL OF THE POET.

*The Poet's Themes:* L'Envoi, after Sonnets. L'Envoi to the Muse. Under the Willows ("O, Benediction." "Myself was lost.") In the Twilight. Gold Egg. Finding of Lyre. Invita Minerva. Sonnet XXV. Foot-Path.

*The Poet's Mission:* Ode. Fable for Critics (near close,— "My Friends.") Sonnets XIV-XIX. Ghost-Seer ("Who is he?") Incident in R. R. Car. Singing Leaves. Shepherd of King Admetus.

*The Poet Confessing:* Fable for critics ("There is Lowell.") Hosea Biglow to the Editor (opening). Sunthin' in the Pastoral Line (opening). To C. E. Norton.

Familiar Epistle to a Friend. Fancy's Casuistry. Ode to Happiness.

*Conversation.*—Compare with Longfellow's "Ideal." The "Armada of Chips,"—where have you heretofore ranked Lowell among our poets? Can you follow his "Foot-Path,"—what does it mean?

#### II. LOWELL'S PORTRAIT GALLERY.

(Make this a picture-meeting. Have photographs to illustrate the whole "Fable." Cast the chief figures of the gallery,—a portrait or two to a reader. Have ready some one or two best words from each man to go with his portrait).

- (1). WASHINGTON (Under Old Elm, V-VII.) LINCOLN (Commemoration Ode, VI.)

- (2). W. L. GARRISON (To W. L. G.) WENDELL PHILIPS (Sonnet XXIII.) DR. CHANNING (Elegy.)

- (3). H. W. LONGFELLOW (To H. W. L., and Fable.) BRYANT (On Board the '76, and Fable). AGASSIZ (in Atlantic Magazine for May, 1874.)

- (4). POETS AND ESSAYISTS OF AMERICA; the twenty-odd portraits in Fable for Critics and "Agassiz" and "Studies for Two Heads."

- (5). THE CRITIC (opening of Fable.)

*Conversation.*—Criticize our critic,—how far does Lowell speak your judgment? What portraits, if any, are flattered? What unfair? How do you like such serving up of neighbors? And they,—were there any "owls" in the pie? Is Lowell unduly disrespectful to the "Critic," and to the public as critic? Compare Byron's "English Bards and Scotch Reviewers."

#### III. POEMS OF NATURE.

- (1). CAMBRIDGE IN LOWELL.

Indian Summer Reverie. An Invitation. Under the Willows (parts.) Midnight. Beaver Brook. Biglow Papers. (The Village School in Introduction.) Under the Old Elm (I, III.)

*Conversation.*—Is Cambridge a mere "locality?" Why are we all poets over the childhood's home?

- (2). THE SEASONS.

Vision of Sir Launfal (Preludes.) Sunthin' in the Pastoral Line ("I, country-born.") Under the Willows (opening.) Indian Summer Reverie. Cathedral ("One Spring.") Hosea Biglow to the Editor. (Series 2, X.) Sonnet XXII. Al Fresco. Summer Storm.

*Conversation.*—In which month is Lowell happiest? And you?

- (3). TREES, FLOWERS AND BIRDS.

Under the Willows ("I care not.") Al Fresco. Fountain of Youth. To a Pine Tree. A Mood. The Oak. The Birch Tree. To the Dandelion. Song ("Violet.") Cathedral ("No rose.") Sonnet XXV. With a Pressed Flower.—Many trees, flowers and birds in "Sunthin' in a Pastoral Line" and "Indian Summer Reverie." Find the "bobolinks" in each of these, and "Under the Willows;" and Lowell's "robin" in the "Footpath," the "Dandelion," the "Cathedral," and elsewhere. Find the "nests" in the Familiar Epistle and Sir Launfal.



*Conversation.*—Ruskin says that the love of flowers belongs to an inferior order of mind; and the love of trees, too, Mr. Ruskin? Have Americans, especially western Americans, a *genuine* love of trees? Do you understand "Myself was lost" (in "Under the Willows") and "In the Twilight?" What famous bird and flower-poems by other poets?

(4). SEA AND MOUNTAIN.

Pictures from Appledore. Sea Weed. Sonnet XIV. A Mood.

*Conversation.*—No mountain-poems, but some fine mountain glimpses in Lowell, *e. g.*, in the "Cathedral;" can you find others? Sea or mountain,—which has given the most to poetry? Which gives most poetry to you? Whose eyes see most of Nature's outside and inside,—Lowell's or Longfellow's?

IV. LEGENDS.

(1). THE ROUND TABLE AND THE HOLY GRAIL.

*Conversation.*—Is it the history in it that gives value to a legend? What if the "Round Table" be a fable? Have you read Tennyson's "Sir Galahad" and "Holy Grail?"

(2). THE VISION OF SIR LAUNFAL.

(Read the whole poem, one person taking the two "preludes," another the "parts." If possible, have the preludes interpreted in music also.)

*Conversation.*—The secret of this poem's fascination? The finest passage in it? Can you imagine the *whole* poem in music? Can you trace the "auroral flushes" through the first prelude? Which four lines hold the heart of the teaching? Tell about the new "Associated Charities" founded on this principle,—the poetry systematized in practice.

(3). SHORTER LEGENDS.

Mahmood. Yussouf. Dara. Ambrose. Rhœcus. Incident at Hamburg Fire.

*Conversation.*—Re-name the last five poems according to subjects; exchange the lists and read.

V. POEMS OF ANTI-SLAVERY.

(1). ANNEXATION OF TEXAS, AND MEXICAN WAR.

Biglow Papers (Series 1, II, VIII.) The Present Crisis. To W. L. Garrison. Wendell Phillips (Sonnet XXIII.) Stanzas on Freedom.

*Conversation.*—Lowell's early anti-slavery zeal; the anti-slavery circle.

(2). MASSACHUSETTS POLITICS OF THE TIME.

Biglow Papers (Series 1, III, IV.) To John G. Palfrey.

*Conversation.*—"Our country, right or wrong!"

(3). "DEBATE IN THE SENNIT" ON SLAVERY.

Biglow Papers (Series 1, V. Series 2, III, VI, close.) On the Capture of Fugitive Slaves. Anti-Apis. Interview with Miles Standish.

*Conversation.*—The Constitution and the "Higher Law." Anti-slavery as a source of poetry; did it produce much that will live? Who are its poets? Who is *the* poet of Anti-Slavery,—Lowell or Whittier?

VI. "THE BIGLOW PAPERS."

(1). HOSEA BIGLOW, THE YANKEE,—his Character, his Dialect, and his "Courtin'."

Introductions to both Series. The Courtin'.

*Conversation.*—Did you ever see Hosea? or Birdofredum Sawin, Esq.? or Rev. Homer Wilbur, A. M.? Is Lowell fair to Yankee character? The peculiarities of Yankee humor? Why can't the English understand it? Lowell guesses we Americans are an imaginative people,—are we? "Vulgarisms are often only poetry in the egg." "Vulgarity is in the thought and not in the word." "Slang is always vulgar,—because affected."

(2). "MASON AND SLIDELL:" "JEFF. DAVIS' MESSAGE." Biglow Papers (Series 2, II, IV.)

*Conversation.*—The true inwardness of England's un-friendliness to the North in the war.

(3). "H. B's SPEECH IN MARCH MEETING" ON RECONSTRUCTION.

Biglow Papers (Series 2; XI and VI, close.)

*Conversation.*—Which series of the Biglow Papers is the brighter? Which paper the wittiest? The tenderest? How much does the dialect add,—suppose they had been written "long-tailed"? Is it wit or humor that brightens them? Is satire a good weapon for a good cause to use? Will the Biglow Papers *live*?

VII. "THE COMMEMORATION ODE."

(Reserve this meeting, if possible, for Decoration Week. Bring other Memorial Poems of the War to read.)

(1). LOWELL'S SOLDIER-KIN.

"I write of one,  
While with dim eyes I think of three;  
Who weeps not others fair and brave as he?"

Memoriæ Positum. Biglow Papers (Series 2, X.)

(2). HARVARD HEROES.

"But these, our brothers, fought for her,  
At life's dear peril wrought for her,  
So loved her that they died for her."

Commemoration Ode (II, III, V, VIII, IX.)

(3). "OUR MARTYR-CHIEF."

"The kindly-earnest, brave, foreseeing man."

Commemoration Ode (VI.)

(4). OUR COUNTRY SAVED.

"Be proud! for she is saved, and *all* have helped to save her!"

Commemoration Ode (XI, XII.)

*Conversation.*—The best Memorial and Communion Services. The best "Soldier's Monument." Did the War produce much noble poetry? Is this *the* "Commemoration Ode?" Its place in American poetry?

VIII. LOWELL AS POET OF OUR HISTORY.

(1). DISCOVERERS.

Voyage to Vinland (II, III.) \Columbus.

(2). FOREFATHERS.

Ode for July 4, 1876. (IV. 1, 2.) Interview with Miles Standish. Introduction to Biglow Papers (Series 1.)

(3). MEN OF '76.

Concord Ode (V, VI, VII.) Lines on the English Soldiers' Graves at Concord. Under the Old Elm (III. 1, 2.) Ode for July 4, 1876 (I. 3.)



## (4). THE NATION, 1783-1861.

Under the Old Elm (IV. 1, 2, "Country" and "Nation.") L'Envoi, after Sonnets ("Our country ha'h a gospel.") Ode for July 4, 1876 (II. 1.) Cathedral ("Democracy a Titan.") Present Crisis, etc.

## (5). CIVIL WAR, 1861-1865.

Ode for July 4, 1876 (I. 1.) Washers of the Shroud. On Board the '76. Commemoration Ode (XI. XII.)

## (6). RECONSTRUCTION.

Ode for July 4, 1876, (III. 2), and Concord Ode (IX.) and Sonnet introductory to "Three Memorial Poems:" (these references all on the theme, "*Degenerate*.") Cathedral. ("Shall not that Western Goth.") Concord Ode (X. "Away, ungrateful doubt.") Ode for July 4, 1876 (IV. 3. "God of our fathers.")

*Conversation.*—Lowell's opinion of the Puritans: what other references to the Forefathers in his poems? His fears and hopes for the "Western giant course,"—do we share them? His "bitter mirth" over "the Land of Broken Promise,"—is this the prophet's faithfulness,—a what? Compare with Longfellow as poet of our history. Is Lowell the Patriot-Poet of our elder six?

## THE RELIGION OF LOWELL.

## (1.) GOD IN NATURE, MAN, HISTORY.

A Parable. Sonnet XXV. Sea-Weed. Sonnets XIV. XV. Familiar Epistle ("As blind Nestlings.") Si Descendero. New Year's Eve. Cathedral ("Man cannot be." "O Power.") The Miner. Ode for July 4, 1876, (close.)

*Conversation.*—Is this the recognition of Love, of Law, or of something that is both? Should you call a mind like Lowell's brimful, or scant, of God? What does the "Miner" mean? The noblest poem or passage in those named above?

## (2.) FREEDOM AND FELLOWSHIP IN RELIGION.

Cathedral. (1. The Ancient Faith,— "I entered." 2. The Doubt of To-day,— "Tis irrecoverable." 3. Faith of the Future,— "Say it is drift" to "Emblem over all.") Mahmood the Image Breaker. Rhœcus (opening.) Bibliolates. Ambrose. Godminster Chimes.

*Conversation.*—"Radical by intellect, conservative by feeling,"—is Lowell's combination desirable or dangerous? What think you of the "Western Goth's" religion?

## (3.) TRUTH AND FREEDOM: THE HIGHER LAW: CHARACTER.

Sonnets VI. XI. XII. Glance behind the Curtain. ("Truth only needs." "Let us speak plain.") Sonnets XIV. XIX. Present Crisis. On Capture of Fugitive Slaves. Anti-Apis. Villa Franca. Parting of the Ways. Extreme Unction. Longing. Voyage to Vinland, I. II. Columbus.

*Conversation.*—The serenity of Longfellow, the challenge of Lowell,—which helps us most? Is not faith in the "Higher Law," in itself "opticism?" The most stirring poem or passage named above?

## (4.) BROTHERHOOD.

Christ's Images. The Search. A Contrast. Vision of Sir Launfal. Ghost-Seer. All-Saints. Masaccio. Si Descendero. Darkened Mind. Incident in R. R. Car. Beaver Brook. Under the Willows (Tramps and Road-Menders.)

*Conversation.*—Note the variety and subtileness of his sympathy. Why is a poet likely to outrun others in his sympathy, and come short of others in practical service?

## (5.) THE IMMORTAL LIFE.

*Questioning.*—After the Burial. Wind-Harp.

*Trust.*—First Snow-Fall. Requiem. Changeling. On Death of a Friend's Child. Palinode. Agassiz (V. VI.)

"Beautiful Evermore!"—Dr. Channing. Commemoration Ode (VIII. IX.) *Memoriæ Positum.*

*Conversation.*—Does questioning, or its absence, imply the larger and more sensitive nature? In what sense has Lowell a "sceptic's" mind? The deepest, tenderest poem above?

## X. THE LOWELL POT-POURRI.

(Each member to bring a copy of the Poems, and written answers to the first five questions.)

(1.) Which, to you, is Lowell's best long, which his best short, poem?

(2.) The Noblest Passage in the "Commemoration Ode?"

(3.) Three Noblest Passages Elsewhere?

(4.) Three Wittiest Things in the "Biglow Papers?"

(5.) Six Quotations that Ought to be Familiar?

*Conversation.*—Are there, or are there not, two distinct Lowells,—a younger, and an older, poet? If there are, how describe the difference? How account for it? The two watchwords of his youth,—are they his watchwords still? Does Lowell's preaching clog his poetry, as he hints in "Fable for Critics?" Is he an artist in his working of word and phrase? Can you instance repetitions of figure or thought? Does this repetition show him more or less the artist?

The characterizing word for each of the six elder American poets? Where now, after this study, does Lowell rank to you among them? Is he more or less to you than before? Is he a popular poet? Will he grow or lose in popularity?

"FOR THE GIFT WITHOUT THE GIVER IS BARE."—Money is only the servant of man, in conveying the "compliments of the season;" and it is the friend, not the servant, that one wishes to hear from. It is the personality, the individual taste, the direct and discriminating consideration shown in a gift, which make it to differ from something ordered at the store or bought for one's self of a peddler. In this view of it, a carefully chosen book, a little keepsake capable of gathering to itself happy associations of the season, or even a bunch of flowers, with a cheery line of honest sentiment, may be of more value than the richest conventional present. Love consecrates its gifts, be they humble or costly. It is only indifference or forgetfulness that hurts; and it costs so little to remember!—*Christian Register.*



# The Exchange Table.

## WORLDLY PLACE.

*Even in a palace, life may be led well!*  
So spoke the imperial sage, purest of men,  
Marcus Aurelius. But the stifling den  
Of common life, where, crowded up pell-mell,  
Our freedom for a little bread we sell,  
And drudge under some foolish master's ken,  
Who rates us if we peer outside our pen,—  
Matched with a palace, is not this a hell?  
*Even in a palace!* On his truth sincere  
Who spake these words, no shadow ever came;  
And when my ill-schooled spirit is aflame  
Some nobler, ampler stage of life to win,  
I'll stop and say: "There were no succor here!  
The aids to noble life are all within."  
—Matthew Arnold.

A MISSING LINK.—Ministers should be careful when they request the choir to omit a stanza of a hymn to see how the detached parts will fit together. A certain minister, after saying, "Omit the second verse," was surprised to hear the hymn sung as follows:—

When thou, my righteous Judge, shalt come  
To take thy ransomed people home,  
Shall I among them stand?  
Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at thy right hand?

O Lord, prevent it by thy grace, etc.

—Advance.

"NOT WHAT WE ARE, BUT WHAT WE HOPE IS BEST."—It was very subtle wisdom in the author of the *Pilgrim's Progress* to picture the most terrible foe of the Christian life in the person of Giant Despair, who is the mightiest enemy that Christian meets all the way from the City of Destruction to the Celestial City. And what does it mean? Simply that when despair, hopelessness, has taken possession of the heart of man, there is nothing left for him to do but to die.

Ruin, and only ruin, stares him in the face. Despair therefore may be carried to a destructive degree. We should remember the mistakes of yesterday, not by sitting down with mournful face and broken heart and wailing out our life over them; we should remember them only as motives and mainsprings for some grander deed to-morrow, remembering the mistake, so as not to commit it a second time. Remorse, the fear of punishment, the fear of evil results; these are valuable only as they become motive forces determining what we shall do next.—M. J. Savage, *Unity Pulpit*.

WANTED.—There is a great demand from the churches of to-day for pastors who can lead, for preachers who can "draw." The demand is a just one. The man in the ministry who is not endowed with personal qualities that constitute him a leader of his brethren, who is not fitted by endowment and culture to attract men to listen to the gospel, has surely mistaken his calling. There are varying degrees in which these gifts may be possessed,—one may have one talent and another ten,—but success in the ministry is impossible without some possession of both these qualities. But it should not be forgotten that there is also need of people that will follow, of churches that will "draw." It is too often taken for granted that only a leader is needed; that, given a pastor who has the capacity for leadership and popular gifts in the pulpit, the rest follows of itself. Reposing in this comfortable belief, many a church is to-day listlessly meandering along through the years, wearing out the strength and breaking the heart of pastor after pastor, and wondering why there are not more competent leaders among our Baptist ministers.—*Examiner and Chronicle*.

Who overcomes by force, hath overcome but half his foe.—Milton.

# Announcements.

THE OUTLINES for the study of Longfellow's and Lowell's poems, found in UNITY of December 1st, 1881, and present number, are to be published in pamphlet form. Ready for delivery, January 20th, 1882.

N. P. GILMAN's "The Story of the English New Testament," and N. M. Munn's "Talks about the Bible"—being Series IX and X of the UNITY SUNDAY SCHOOL LESSONS—will be ready for delivery, in pamphlet form, by January 15th, 1882. Single copies, 15 cents. Per dozen, \$1.25.

"HOW TO ORGANIZE"—a circular of information just issued by the Women's Western Unitarian Conference, intended especially for free distribution among the friends of Liberal Thought and Progressive Religion, in localities where there is no settled ministers, can be had on application at this office, or to any of the officers of the Conference.

LITTLE UNITY for January 1, is a Holiday number double size, with ornamental title page. Christmas story, with interesting contributions from the regular contributors. The first of Mr. Simmon's Sunday School lessons, Sunday School notes, an advertisement of the Sunday School society. A valuable number. UNITY readers are requested to do all they can to circulate it.

RICHARD L. HERBERT, son of Rev. R. L. Herbert, whose recent death was so keenly felt by UNITY readers, is for the present associated with the business department of this paper, and will give his special attention to its advertising, subscription and collecting interests. It is hoped that, with the co-operation of our friends, his labors will be so successful that he may become permanently attached to the UNITY team. Will all our friends lend a helping hand with the beginning of the New Year.

## UNITY RECEIPTS.

Otto DesGranges, \$1.50; Addie A. Little, .38; Mrs. M. E. Gay, \$1.00; Rev. J. S. Thompson, \$1.50; Kristofer Janson, \$1.50; F. J. Horak, \$1.80; L. A. Nelson, \$1.50; Mrs. C. V. B. Hasbrook, \$3.00; Thos. Wallin, \$1.50; August Meschinger, \$1.50; J. T. James, \$1.50; J. W. Davis, \$1.50; A. H. Daniels, \$1.50; Mrs. N. M. Darrach, \$1.50; Thos. Howard, \$1.50; Mrs. Jno. Austin Stevens, \$1.50; Lizzie B. Easton, \$1.50; M. F. Force, \$1.50; Rev. E. I. Galvin, \$1.50; M. Louise Jones, .06.

## "LITTLE UNITY" RECEIPTS.

Rev. J. S. Thompson, .35; Mrs. C. V. B. Hasbrook, .70; August Meschinger, .50; Abby H. Daniels, .35; Georgie B. Holt, .50; Mrs. C. T. Buffum, .35; Agnes Lincoln, .50; Ellen C. Leonard, .50.

History teaches you, in the language of Feuerbach, that "what yesterday was, still religion is no longer such to-day, and what to-day is heresy, to-morrow will be religion." We may be quite sure, I think, that the equivalent of that which we call religion will always exist. It is an inseparable element of the being of man. Humanity will always have its ideals, will always strive with old Polonius to find the truth—

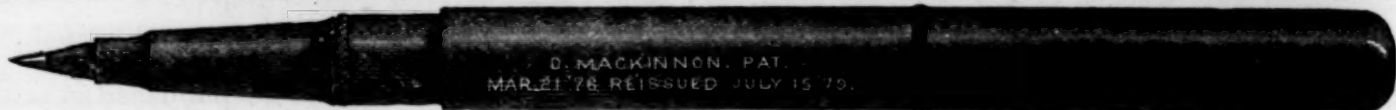
Tho' it were hid indeed within the center.

—Geo. C. Miln.

Pleasure does make us Yankees kind o' winch,  
Ez thoug't wuz suthin' paid for by the inch;  
But yit we du contrive to worry thru,  
Ef Dooty tells us thet the thing's to du,  
An' kerry a hollerday, ef we set out,  
Ez stiddily as though 'twuz a redoubt.  
—Lowell.



# MACKINNON PEN, or FLUID PENCIL



Holds ink for a week's use, always ready, always with you. The only successful Reservoir Pen in the market. The **SOVEREIGN** is the latest improved Mackinnon Pen. It can be closed into a small compass for the pocket, and lengthened for use. The most popular Pen made. Send for circular. **MACKINNON PEN CO., 192 Broadway, N.Y., or 93 Madison St., Chicago, Ill.**

## The Meadville Theological School

Begins its next Academic Year September 26. The main purpose of the institution is to prepare young men for the Unitarian Ministry. There is no charge for tuition, room-rent or use of library, and all necessary expenses are very moderate. For full particulars, apply to **Rev. A. A. LIVERMORE, President,** Meadville, Penn.

## PROSPECT HILL SCHOOL.

FOR YOUNG LADIES.

GREENFIELD, MASS.

Open September 14. For Circulars apply to

REV. J. C. PARSONS, PRINCIPAL.

**THE NEW RELIGION** Sent on trial 3 months Weekly. Contains the latest word in Religion and Philosophy. Address **THE NEW RELIGION, Norway, Me.**

## THIS NEW AND CORRECT MAP

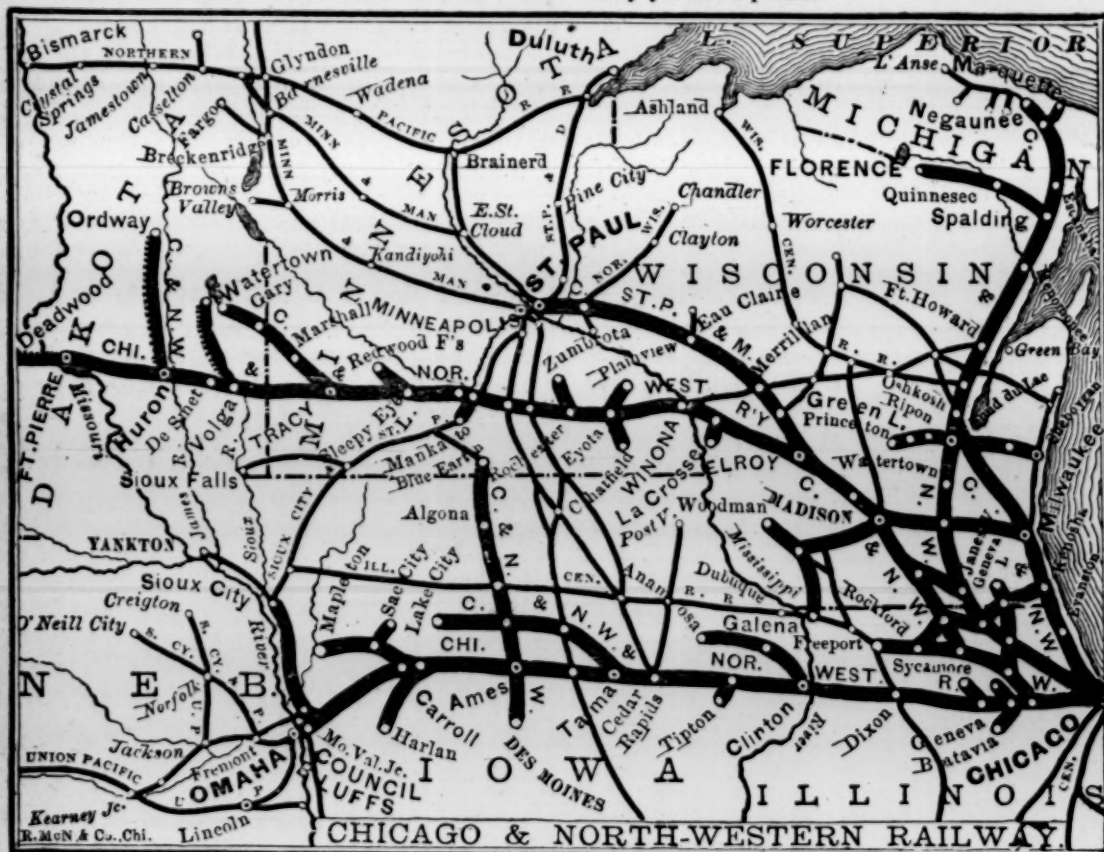
Proves beyond any reasonable question that the

## CHICAGO & NORTH-WESTERN R'y

Is the Direct and Short Line, and is by all odds the best Railroad for you to take when traveling in either direction between

**Chicago and all of the Principal Points in the West, North and Northwest.**

Carefully examine this Map. You will see that the principal cities of the Northwest are stations on the North-Western R'y. At Council Bluffs it connects in a Union Depot with the overland trains of the Union Pacific R'y. At St. Paul it connects in a Union Depot with all the roads that run from that city towards the North, Northwest and West. Its trains make close connections with the trains of all the railroads it crosses at its many junction points.



## THE CHICAGO & NORTH-WESTERN RAILWAY,

Over all of its principal lines, runs each way daily from two to four or more Fast Express Trains.

It is the only road west of Chicago that uses the

## PULLMAN HOTEL DINING CARS.

It is the only road that runs the Pullman Palace Sleeping Cars either way between Chicago and St. Paul, Green Bay, Rockford, Winona, LaCrosse, McGregor, Milwaukee, and many other points in the Northwest. The management of this road operates about **3,000 MILES OF ROAD.** It forms the following Trunk Lines:

- "Council Bluffs, Denver & California Line."
- "Winona, Minnesota & Central Dakota Line."
- "Sioux City, Nor. Nebraska & Yankton Line."
- "Chicago, St. Paul & Minneapolis Line."
- "Nor. Illinois, Freeport & Dubuque Line."
- "Milwaukee, Green Bay & Lake Superior Line."

Tickets over this road are sold by all Coupon Ticket Agents in the United States and Canadas.

Remember to ask for Tickets via this road; be sure they read over it, and take none other.

**MARVIN HUGHITT, Gen'l Manager, Chicago.** **W. H. STENNETT, Gen'l Pass. Agent, Chicago.**

## A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



## "Great Rock Island Route!"

Stands pre-eminent among the great Trunk Lines of the West for being the most direct, quickest, and safest line connecting the great Metropolis, CHICAGO, and the EASTERN, NORTH-EASTERN, SOUTHERN and SOUTH-EASTERN LINES, which terminate there, with KANSAS CITY, LEAVENWORTH, ATCHISON, COUNCIL BLUFFS and OMAHA, the COMMERCIAL CENTERS from which radiate

## EVERY LINE OF ROAD

that penetrates the Continent from the Missouri River to the Pacific Slope. The

## Chicago, Rock Island & Pacific Railway

is the only line from Chicago owning track into Kansas, or which, by its own road, reaches the points above named. NO TRANSFERS BY CARRIAGE! NO MISSING CONNECTIONS! No huddling in ill-ventilated or unclean cars, as every passenger is carried in roomy, clean and ventilated coaches, upon Fast Express Trains.

DAY CARS of unrivaled magnificence, PULLMAN PALACE SLEEPING CARS, and our own world-famous DINING CARS, upon which meals are served of unsurpassed excellence, at the low rate of SEVENTY-FIVE CENTS EACH, with ample time for healthful enjoyment. Through Cars between Chicago, Peoria, Milwaukee and Missouri River points; and close connections at all points of intersection with other roads.

We ticket (do not forget this) directly to every place of importance in Kansas, Nebraska, Black Hills, Wyoming, Utah, Idaho, Nevada, California, Oregon, Washington Territory, Colorado, Arizona and New Mexico.

As liberal arrangements regarding baggage as any other line, and rates of fare always as low as competitors, who furnish but a tithe of the comfort.

Dogs and tackle of sportsmen free. Tickets, maps and folders at all principal ticket offices in the United States and Canada.

**R. R. CABLE,**  
Vice Pres't and Gen. Manager,  
Chicago.

**E. ST. JOHN,**  
Gen. Tkt. and Pass. Ag't,  
Chicago.



# IMPORTANT NEW BOOKS.

## JAMES T. FIELDS.

Biographical Notes and Personal Sketches, with Unpublished Fragments and Tributes from Men and Women of Letters. 8vo. \$2.

A book of unusual interest, written by one who knew Mr. Fields most intimately. It tells the story of his life, describes his social, business and literary activity, his visits to England and the Continent, and weaves into the narrative a most engaging selection of letters, including some written by Mr. Fields, and more from his illustrious friends, of whom he had so many.

## William Lloyd Garrison and His Times.

Or, Sketches of the Anti-Slavery Movement in America, and of the Man who was its Founder and Moral Leader. By OLIVER JOHNSON. With a Portrait, and an Introduction by JOHN G. WHITTIER. New, revised and enlarged edition. \$2.

## AMERICAN MEN OF LETTERS.

Edited by CHARLES DUDLEY WARNER.

### Vol. I. WASHINGTON IRVING.

By CHARLES DUDLEY WARNER, author of "My Summer in a Garden," "In the Levant," etc. With fine Steel Portrait. 16mo. \$1.25.

This book is not only a most auspicious beginning of the series of "American Men of Letters," but a noble and most delightful work, complete in itself. As a biography, it relates the story of Irving's successful and beautiful life with admirable fitness; as literary history, it indicates with rare discrimination the real value and charm of Irving's works, and their honorable place in American literature. Of the manner in which the book is written, it is sufficient to say, Mr. Warner wrote it.

## THE RELIGION OF INDIA.

By A. BARTH. Translated from the French by Rev. J. Wood. Vol. XXXIV, of the Philosophical Library. 8vo, gilt top. \$5.00.

## A MANUAL OF HINDU PANTHEISM.

The Vedantasara. Translated, with Copious Annotations, by Major G. A. JACOB, Bombay Staff Corps, Inspector of Army Schools. With a Preface by E. B. COWELL, M.A., Professor of Sanskrit in the University of Cambridge. Vol. XXV. of the Philosophical Library. 8vo, gilt top. \$2.50.

Two books of special value on subjects which greatly interest students of history, comparative religion and human progress.

\*\*\* For sale by all booksellers. Sent postpaid, on receipt of price, by the Publishers,

**HOUGHTON, MIFFLIN & CO., Boston.**

OWING TO THE GREAT DEMAND, A NEW INVOICE

—OF—

**BERTRAM'S LESSONS FROM BOOK OF GENESIS,**

TO GO WITH

**MRS. E. R. SUNDERLAND'S UNITY LESSONS,**

has been received by the COLEGROVE BOOK CO. Those wishing copies please send their orders, at once, to

**THE COLEGROVE BOOK CO., 40 Madison St., Chicago, Ill.**

# UNITY.

Editorial Committee. { J. LL. JONES, Editor,  
F. L. ROBERTS, Assistant Editor.  
W. C. GANNETT, H. M. SIMMONS,  
J. C. LEARNED, F. L. HOSMER,  
C. W. WENDTE. J. T. SUNDERLAND.

## TERMS:

One copy, per year .....\$1.50  
Single Copies ..... .07

PUBLISHED SEMI-MONTHLY

BY THE

**COLEGROVE BOOK COMPANY,**

40 Madison Street, CHICAGO, ILL.

## MR. MILLS' LECTURES.

SEASON OF 1881-'82.

1. The Mission of the Industrial Arts for Society.
2. The Advances of Science in our Time—their Meaning and Promise.
3. The Relation of Supply to Demand in the World—Physical, Intellectual, and Religious.
4. A Study of the Proverbial Wisdom of the Orient.
5. A Study of the Poetic and Religious Thought in the Literature of the Orient.
6. Mythology, its Origin, Growth and Continued Influence, as manifested in our Present Modes of Thought and Speech.
7. A Study of Pythagoras, the Greek Sage and Seer.
8. Carlyle, his Merit and Place in History.
9. Emerson, his Merit and Anticipated Place in History.
10. Huxley, as Scientist and Public Teacher.
11. Tyndall, as Scientist and Public Teacher.

For Terms, address

**CHAS. D. B. MILLS, Syracuse, N. Y.**

## FOR THE CHILDREN.

## CHRISTMAS DAY AND ALL THE YEAR.

**25** CAPITAL STORIES, by SUSAN COOLIDGE, MRS. A. D. T. WHITNEY, MARY C. BARTLETT, and other favorite authors.

EDITED BY

**Mrs. FANNY B. AMES.**

Square 12mo, 300 pages. Elegant Binding.

**PRICE, \$1.00.**


FOR SALE BY

**The COLEGROVE BOOK CO., Chicago, and  
the Publisher, GEO. ELLIS, Boston.**

# WM. H. FOULKE & CO.

335 WABASH AVENUE,

**CHURCH FURNITURE,**

WOOD MANTELS  TILES.



# "UNITY" FOR 1882.

AN ORGAN OF "FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION."

## EDITORIAL COMMITTEE.

J. LL. JONES, EDITOR. F. L. ROBERTS, ASSISTANT EDITOR.  
W. C. GANNETT. J. C. LEARNED. C. W. WENDTE. H. M. SIMMONS. F. L. HOSMER. J. T. SUNDERLAND.

UNITY was started for the purpose of representing the thoughtful and religious side of life, in the homes of the few people who belong to the Liberal Churches of America, and the very many people who, by virtue of their thoughtfulness, are compelled to live without the ministrations of any congenial church; and beyond the helpful fellowship secured by such church relations. With this aim in mind, the editorial committee have striven to secure to UNITY readers such matter as would help this somewhat limited class, rather than to amuse the many. In the preceding issues, it will be remembered, there appeared the following series of carefully prepared papers:

- I. Twelve Articles on the Growth of Doctrine; or the Old-New Creed.
- II. Twelve Articles on the Liberal Preachers of America out of the Pulpit.
- III. Twelve Articles on the Liberal Preachers of England out of the Pulpit.
- IV. Twelve Double Studies (Man and Woman) on the Art of Home Making.

These articles, while adding somewhat to the weight of the paper, have justified their publication in giving to UNITY a permanent value to many of our readers. Arrangements have been made to continue this feature of the paper for 1882. With January 1st will be begun the publication of two series of papers, each article not to exceed a page and a half in length, viz:

## V. "THE UNITY CHURCH."

Being an attempt to outline our church ideals. The whole to serve as a *practical guide* to those interested in the actual formation of churches of the Liberal Faith.

- |  |   |
|--|---|
| 1. The Basis of Fellowship, - J. C. Learned, of St. Louis. | 7. The Sunday School, - - - F. L. Hosmer, of Cleveland.     |
| 2. The Business Constitution, - T. B. Forbush, of Detroit. | 8. The Unity Club, - - - J. T. Sunderland, of Ann Arbor.    |
| 3. Finances, - - - - - Oscar Clute, of Iowa City.          | 9. Parlor and Kitchen, - - - G. W. Cutter, of Buffalo.      |
| 4. The Pulpit, - - - - - Robert Collyer, New York.         | 10. The City Helpfulness, - - C. W. Wendte, of Cincinnati.  |
| 5. The Choir, - - - - - J. V. Blake, of Quincy.            | 11. The Church Building, - - - Jenk. Ll. Jones, of Chicago. |
| 6. Sacraments and Festivals, - W. C. Gannett, of St. Paul. |   |

## VI. THE WORKINGMAN'S CONSCIENCE.

By Representative Workmen of To-day.

Each writer to show, after his own fashion, the ways in which the customs, necessities and ideals of to-day shape, or fail to shape, or specially should be made to shape, the work done by the workmen of his own fellowship—i.e. short discussions of the conscience problems of to-day.

- |  |  |
|--|--|
| 1. The Farmer's Conscience, - - William Ward, Algona.                    | 7. The Lawyer's Conscience, - Judge G. W. McCrary, Keokuk.         |
| 2. The Mechanic's Conscience, - Peter Long, St. Paul.                    | 8. The Physician's Conscience, - Dr. H. B. Fellows, Chicago.       |
| 3. The Manufacturer's Conscience, W. B. Weeden, Providence.              | 9. The Artist's Conscience, - S. G. W. Benjamin, New York.         |
| 4. The Merchant's Conscience, - Hon. Jos. S. Ropes, Boston.              | 10. The Teacher's Conscience, Pres't C. W. Eliot, Harvard College. |
| 5. The Banker's Conscience, - Henry P. Kidder, Boston.                   | 11. The Preacher's Conscience, E. E. Hale, D. D., Boston, Mass.    |
| 6. The Railroad Man's Conscience, - A. V. H. Carpenter, Esq., Milwaukee. | 12. The Editor's Conscience, - G. W. Curtis, Esq., New York.       |
|  | 13. The Statesman's Conscience.                                    |

The other features of the paper will be carried on as heretofore, only, with your help, dear reader, *better*.

Are you a Liberal? Subscribe for UNITY. Have you a family? You ought to have a family paper to represent your religious conviction. Are you a subscriber to UNITY and like it? Then show it to your neighbor; make a Christmas present of a year's subscription to your friend in the "Far West," and in every way you can "lend a hand" in its circulation.

## "LITTLE UNITY" FOR 1882.

Mrs. E. T. LEONARD, Editor, Hyde Park, Ill.

This little paper was started to represent the child end of the home and the church, among those who represent the Liberal Faith. Among its regular editorial contributors are Miss Cora H. Clarke, of Boston, who in each number contributes some Nature Studies, and tells children of all ages "What to See." Mrs. Kate Gannett Wells, who in each number contributes a Duty Study, or "What to Do."

The Ladies Commission, of Boston, who give so much time to the systematic study of children's books, give in each number some results of their labor, or "Hints on What to Read." The Western Unitarian Sunday School Society has so far adopted the paper that all its Sunday School lessons hereafter will be published in its columns. With the first of the year will be begun a series of twelve Sunday School Lessons, on the Wonders of Creation, by H. M. Simmons, of Minneapolis. This to be followed by a series of twelve Sunday School Lessons on Heroes, prepared by Mrs. J. T. Sunderland, of Ann Arbor.

Are you a parent? Subscribe for LITTLE UNITY. It will certainly help you.

Are you a Sunday School Teacher? LITTLE UNITY will help you, even though you do not use the lessons.

Are you a Public School Teacher? LITTLE UNITY will give you many hints that will help you in your general lessons on ethics.

Are you a Superintendent? Examine LITTLE UNITY with a view of introducing it into your Sunday School.

Are you a little boy or girl? Subscribe for LITTLE UNITY and study it. The longer you take it the better we think you will like it.

### THE ABOVE PAPERS PUBLISHED SEMI-MONTHLY.

Subscription for UNITY, - - - \$1.50 per annum.

Subscription for LITTLE UNITY, 50 cts. To Unity Subscribers, 35 cts. To Sunday Schools and Children's Clubs, 25 cts. per annum.

COLEGROVE BOOK CO., Publishers, 40 Madison St., Chicago.